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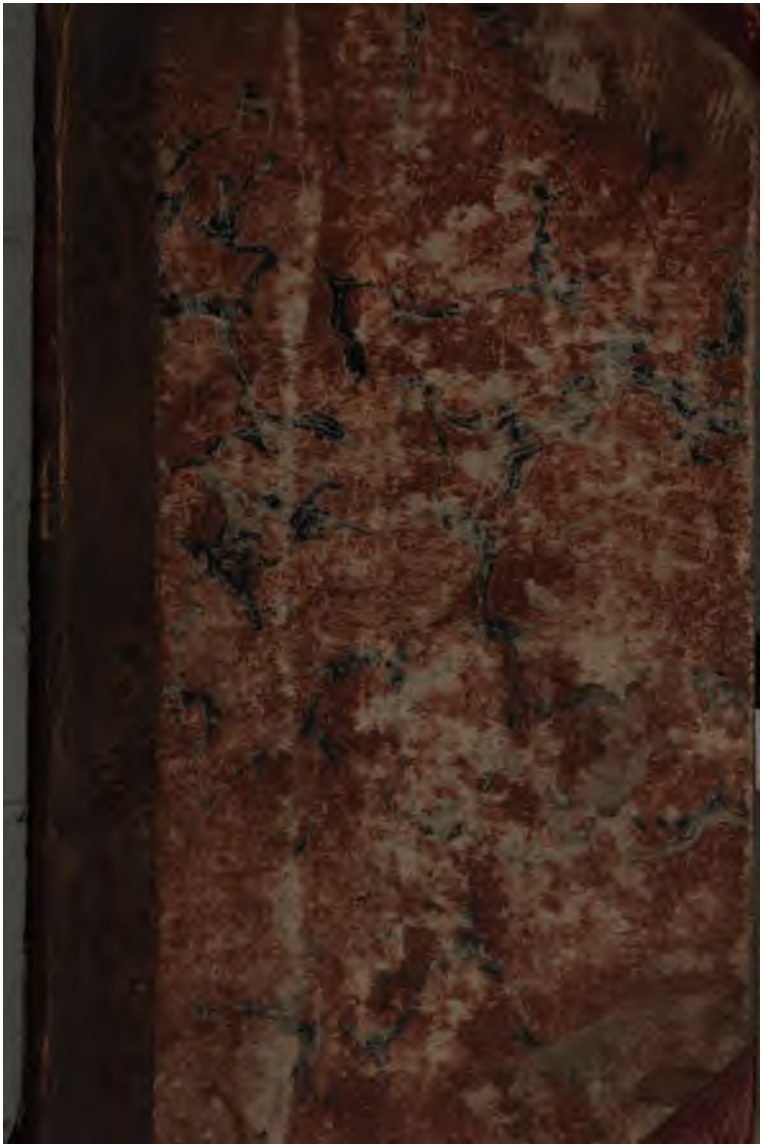

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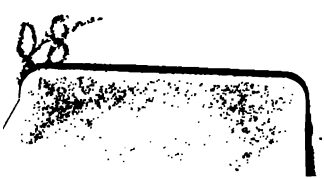

FRONTISPIECE

THE

ECONOMY

OF

HUMAN LIFE.

TRANSLATED FROM AN INDIAN MANUSCRIPT,

written by

AN ANCIENT BRAMIN.

To which is prefixed,

AN ACCOUNT OF THE MANNER IN WHICH THE SAID MANUSCRIPT WAS DISCOVERED,

IN A LETTER FROM AN ENGLISH GENTLEMAN NOW RESIDING IN CHINA TO THE EARL OF H*****.

PART FIRST.

Manchester,
Printed and sold by R. and W. Dean and Co.
Market-street-lane;
Also sold by Crosby and Letterman, & West & Hughes, London,
and all other Booksellers.

1801.

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ADVERTISEMENT.

The spirit of virtue and morality, which breathes in this ancient piece of Eastern instruction, its force and conciseness, and the hopes that it may do good, have prevailed with the person to whom it was sent, to communicate to the public what was translated only for his particular amusement. There are some reasons which at present make it proper to conceal not only his own name, but the name of his correspondent, who has now resided in China several years, and been engaged in a business very different from that of collecting literary curiosities. These reasons will not subsist long; and as he seems to intimate a design, on his return to England, of publishing an entire translation of Cao-tsou's whole journey, the public will then, in all probability, have an opportunity of being satisfied concerning any particulars which they may be curious to know.

TO

THE EARL OF E****.

Pekin, May 12, 1749.

My Lord,

In the last letter which I had the honour of writing to your Lordship, dated December 23, 1748, I think I concluded all I had to say in regard to the topography and natural history of this great empire. I purposed in this, and some succeeding ones, to have set down such observations as I have been able to make on the laws, government, religion, and manners of the people. But a remarkable occurrence has happened lately, which engrosses the conversation of the literati here; and may hereafter, perhaps, afford matter of speculation to the learned in Europe. As it is of a nature which I know will furnish some entertainment to your Lordship, I will endeavour to give you as distinct and particular account of it as I have been able to obtain.

Adjoining to China, on the west, is the large country of Thibet, called by some Barantola: in a province of this country, named Lasa, resides the Grand Lama, or high priest of these idolators,

who is reverenced, and even adored as a god, by most of the neighbouring nations. The high opinion which is entertained of his sacred character, induces prodigious numbers of religious people to resort to Lasa, to pay their homage to him, and to give him presents, in order to receive his blessing. His residence is in a most magnificent pagod or temple, built on the top of the mountain Poutala. The foot of this mountain, and even the whole district of Lasa, is inhabited by an incredible number of Lamas of different ranks and orders; several of whom have very grand pagods erected to their honour, in which they receive a kind of inferior worship. The whole country, like Italy, abounds with priests, and they entirely subsist on the great number of rich presents which are sent them from the utmost extent of Tartary, from the empire of the Great Mogul, and from almost all parts of the Indies. When the Grand Lama receives the adorations of the people, he is raised on a magnificent altar, and sits cross-legged upon a splendid cushion: his worshippers prostrate themselves before him in the humblest and most abject manner; but he returns not the least sign of respect, or ever speaks even to the greatest princes; he only lays his hand upon their heads, and they are fully persuaded that they receive from thence a full for-

giveness of all their sins. They are likewise so extravagant as to imagine that he knows all things, even the secrets of the heart: and his particular disciples, being a select number of about two hundred of the most eminent Lamas, have the address to make the people believe he is immortal; and that whenever he appears to die, he only changes his abode, and animates a new body.

The learned in China have long been of opinion, that in the archives of this grand temple some very ancient books have for many years been concealed: and the present Emperor, who is very curious in searching after the writings of antiquity, became at length so fully convinced of the probability of this opinion, that he determined to try whether any discovery of this sort could be made. To this end, his first care was to find out a person eminently skilful in the ancient languages and characters. He at length pitched upon one of the Hanlins, or doctors of the first order, whose name was Cao-tsou, a man of about fifty years of age, of a grave and noble aspect, of great eloquence, and who, by an accidental friendship with a certain learned Lama, who had resided many years at Pekin, was become entirely master of the language which the Lamas of Thibet use among themselves.

With these qualifications he set forward on his

: *magnificent equipage and atten*
ents for the Grand Lama, and the
Lamas, of an immense value; a
ten with his own hand, in the follo

TO THE GREAT

REPRESENTATIVE OF G

ligh, most holy, and worthy
to be adored!

"We, the Emper
overeign of all the sovereigns of t
he person of this our most res
inister Cao-tsou, with all re
umility prostrate ourself beneat
:et, and implore for ourself, our
ur empire, thy most powerful

" antiquity, are become to the generality even of " the learned most wholly unintelligible; in order, " as far as in us lies, to prevent their being totally " lost, we have thought proper to authorise and " employ our most learned and respected minister " Cao-tsou in this our present embassy to thy sub- " lime holiness; the business of which is, to desire " that he may be permitted to read and examine " the said writings; we expecting, from his great " and uncommon skill in the ancient languages, " that he will be able to interpret whatever may be " found, though of the highest and most obscure " antiquity. And we have commanded him to " throw himself at thy feet, with such testimonies " of our respect as we trust will procure him the " admittance we desire."

I will not detain your lordship with any particulars of his journey, though he hath published a large account of it, abounding with many surprising relations, and which, at my return to England, I may probably translate and publish entire: let it suffice at present, that, when he arrived in these sacred territories, the magnificence of his appearance, and the richness of his presents, failed not to gain him a ready admission. He had apartments appointed him in the sacred college, and was

assisted in his inquiries by one of the most learned Lamas. He continued there near six months, during which time he had the satisfaction of finding many valuable pieces of antiquity, from some of which he hath made very curious extracts, and hath formed such probable conjectures concerning their authors, and the times wherein they were written, as proves him to be a man of great judgment and penetration, as well as most extensive reading.

But the most ancient piece he hath discovered, and which none of the Lamas for many ages had been able to interpret or understand, is a small system of morality, written in the language and character of the ancient Gymnosophists or Bramins; but by what particular person, or in what time, he does not pretend to determine. This piece, however, he wholly translated; though, as he himself confesses, with an utter incapacity of reaching, in the Chinese language, the strength and sublimity of the original. The judgments and opinions of the Bonzees, and the learned doctors, are very much divided concerning it. Those who admire it the most highly, are very fond of attributing it to Confucius, their own great philosopher; and get over the difficulty of its being written in the language and character of the ancient Bramins, by supposing this to be only a translation, and that

the original work of Confucius is lost. Some will have it to be the institutes of Lao Kiun, another Chinese philosopher, contemporary with Confucius, and founder of the sect Taosseë; but these labour under the same difficulty in regard to the language with those who attribute it to Confucius. There are others who, from some particular marks and sentiments which they find in it, suppose it to have been written by the Bramin Dandamis, whose famous letter to Alexander the Great is recorded by the European writers. With these Cao-tsou himself seems most inclined to agree; at least so far as to think that it is really the work of some ancient Bramin; being fully persuaded, from the spirit with which it is written, that it is no translation. One thing, however, occasions some doubt amongst them, and that is the plan of it; which is entirely new to the eastern people, and so unlike any thing they have ever seen, that, if it was not for some turns of expression peculiar to the East, and the impossibility of accounting for its being written in this very ancient language, many would suppose it to be the work of an European.

But whoever was the writer of it, the great noise which it makes in this city, and all over the empire; the eagerness with which it is read by all kinds of people, and the high encomiums which

are given to it by some, at length determined me to attempt a translation of it into English; especially as I was persuaded it would be an agreeable present to your Lordship. And I was the more easily induced to make this trial, as, very happily for me, you cannot judge how far I have fallen short of the original, or even of the Chinese translation. One thing, however, it may perhaps be necessary to apologise for, at least to give some account of; and that is, the stile and manner in which I have translated it. I can assure your Lordship, that when I first sat down to the work, I had not the least intention of doing it in this way; but the sublime manner of thinking, which appeared in the Introduction, the great energy of expression, and the shortness of the sentences, naturally led me into this kind of stile; and I hope the having so elegant a pattern to form myself upon, as our version of the book of Job, the Psalms, the works of Solomon, and the Prophets, have been of some advantage to my translation.

Such as it is, if it affords your Lordship any entertainment, I shall think myself extremely happy; and in my next will resume my account of this people and their empire.

I am, &c.

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PART SECOND.

HE HUMAN FRAME AND STRUCT

'HE USE OF THE SENSES .....

SOUL OF MAN, ITS ORIGIN

AFFECTIONS .....

HE PERIOD & USES OF HUMAN]

ITY .....

)NSTANCY .....

.KNESS .....

'HE INSUFFICIENCY OF KNOWLI

ERY .....

JUDGMENT .....

SUMPTION .....

ETOUSNESS .....

FUSION .....

ENGE .....

ECONOMY OF HUMAN LIFE.

INTRODUCTION.

Bow down your heads unto the dust, O ye inhabitants of the earth! be silent, and receive, with reverence, instruction from on high.

Wheresoever the sun doth shine, wheresoever the wind doth blow, wheresoever there is an ear to hear, and a mind to conceive, there let the precepts of life be made known; let the maxims of truth be honoured and obeyed.

All things proceed from God; his power is unbounded, his wisdom is from eternity, and his goodness endureth for ever.

He sitteth on his throne in the centre; and the breath of his mouth giveth life to the world.

He toucheth the stars with his finger, and they run their course rejoicing.

On the wings of the wind he walketh abroad, and performeth his will through all the regions of unlimited space.

r, and grace, and beauty, spring from his

voice of wisdom speaketh in all his works,
human understanding comprehendeth it

shadow of knowledge passeth over the
f man as a dream; he seeth as in the dark;
oneth, and is deceived.
the wisdom of God is as the light of Hea-
e reasoneth not; his mind is the fountain
n.
ice and mercy wait before his throne;
lence and love enlighten his countenance
r.
o is like unto the Lord in glory? Who in
shall contend with the Almighty? Hath

Duties that relate to Man, considered as an Individual.

CONSIDERATION.

COMMUNE with thyself, O man, and consider wherefore thou wert made.

Contemplate thy powers, contemplate thy wants and thy connections; so shalt thou discover the duties of life, and be directed in all thy ways.

Proceed not to speak, or to act, before thou hast weighed thy words, and examine the tendency of every step thou shalt take; so shall disgrace fly far from thee, and in thy house shall shame be a stranger: repentance shall not visit thee, nor sorrow dwell upon thy cheek.

The thoughtless man bridleth not his tongue; he speaketh at random, and is entangled in the foolishness of his own words.

As one that runneth in haste, and leapeth over a fence, may fall into a pit which he doth not see; so is the man that plungeth suddenly into any action, before he hath considered the consequences thereof.

Hearken, therefore, unto the voice of Consideration; her words are the words of Wisdom; and her path shall lead thee to safety and truth.

ıe own acquirements?

The first step towards being wise, is t
t thou art ignorant; and if thou wou
esteemed foolish in the judgment of
t off the folly of being wise in thii
ıceit.

As a plain garment best adorneth a b
›man, so a decent behaviour is the
nament of wisdom.

The speech of a modest man giveth l
ıth, and the diffidence of his words a
s error.

He relieth not on his own wisdom; he
ıe counsels of a friend, and receiveth th
ıereof.

He turneth away his ear from his ow

walketh in the public streets, he casteth round his eyes, and courteth observation.

He tosseth up his head, and overlooketh the poor; he treateth his inferiors with insolence, and his superiors, in return, look down on his pride and folly with laughter.

He despiseth the judgment of others, he relieth on his own opinion, and is confounded.

He is puffed up with the vanity of his imagination; and his delight is to hear and to speak of himself all the day long.

He swalloweth, with greediness, his own praise; and the flatterer, in return, eateth him up.

APPLICATION.

SINCE the days that are past are gone for ever, and those that are to come may not come to thee; it behoveth thee, O man, to employ the present time, without regretting the loss of that which is past, or too much depending on that which is to come.

This instant is thine, the next is in the womb of futurity, and thou knowest not what it may bring forth.

Whatsoever thou resolvest to do, do it quickly; defer not till the evening what the morning may accomplish.

ness is the parent of want and of pain; bu
bour of virtue bringeth forth pleasure.
hand of diligence defeateth want; pros-
and success are the industrious man's at-
nts.
o is he that hath acquired wealth, that hath
to power, that hath clothed himself with
r, that is spoken of in the city with praise,
at standeth before the king in his council?
he that hath shut out Idleness from his house;
th said unto Sloth, thou art mine enemy.
riseth up early, and lieth down late; he
seth his mind with contemplation, and his
with action; and preserveth the health of

e slothful man is a burden to himself: his

and riotous, and he runneth on towards ruin: he seeth it with his eyes, he heareth it with his ears, he shaketh his head, and wisheth, but hath no resolution: till ruin come upon him like a whirlwind, and shame and repentance descend with him to the grave.

EMULATION.

If thy soul thirsteth for honour, if thy ear hath any pleasure in the voice of praise, raise thyself from the dust whereof thou art made, and exalt thy aim to something that is praise-worthy.

The oak that now spreadeth its branches towards the heavens, was once but an acorn in the bowels of the earth.

Endeavour to be first in thy calling, whatever it be; neither let any one go before thee in well-doing: nevertheless, do not envy the merits of another, but improve thine own talents.

Scorn also to depress thy competitor by dishonest or unworthy methods; strive to raise thyself above him only by excelling him: so shall thy contest for superiority be crowned with honour, if not with success.

By a virtuous emulation the spirit of a man is exalted within him; he panteth after fame, and rejoiceth as a racer to run his course.

He riseth like the palm-tree in spite of oppression; and, as an eagle in the firmament of heaven, he soareth aloft, and fixeth his eye on the glories of the sun.

The examples of eminent men are in his visions by night; and his delight is to follow them all the day long.

He formeth great designs, he rejoiceth in the execution thereof, and his name goeth forth to the ends of the world.

But the heart of the envious man is gall and bitterness; his tongue spitteth venom; the success of his neighbour breaketh his rest.

He sitteth in his cell repining; and the good that happeneth to another is to him an evil.

Hatred and malice feed upon his heart, and there is no rest in him.

He feeleth in his own breast no love of goodness, and therefore believeth his neighbour is like unto himself.

He endeavours to depreciate those who excel him, and putteth an evil interpretation on all their doings.

He lieth on the watch, and meditates mischief: but the detestation of man pursueth him; he is crushed as a spider in his own web.

PRUDENCE.

HEAR the words of Prudence, give heed unto her counsels, and store them in thine heart; her maxims are universal, and all the virtues lean upon her: she is the guide and the mistress of human life.

Put a bridle on thy tongue, set a guard before thy lips, lest the words of thine own mouth destroy thy peace.

Let him that scoffeth at the lame, take care that he halt not himself: whosoever speaketh of another's failings with pleasure, shall hear of his own with bitterness of heart.

Of much speaking cometh repentance, but in silence is safety.

A talkative man is a nuisance to society; the ear is sick of his babbling; the torrent of his words overwhelmeth conversation.

Boast not of thyself, for it shall bring contempt upon thee; neither deride another, for it is dangerous.

A bitter jest is the poison of friendship; and he that cannot refrain his tongue shall have trouble.

Furnish thyself with the proper accommoda-

elonging to thy condition; yet spend not to
nost of what thou canst afford, that the
enoe of thy youth may be a comfort to thy
.

thine own business engage thy attention;
he care of the state to the governors
.

not thy recreations be expensive, lest the
purchasing them exceed the pleasure thou
their enjoyment.

her let prosperity put out the eyes of cir-
ection, nor abundance cut off the hands of
y: he that too much indulgeth in the
ities of life, shall live to lament the want
ecessaries.

FORTITUDE

From the experience of others do thou learn wisdom; and from their failings correct thine own faults.

Yet expect not, even from Prudence, infallible success; for the day knoweth not what the night may bring forth.

The fool is not always unfortunate, nor the wise man always successful: yet never had a fool a thorough enjoyment, never was a wise man wholly unhappy.

FORTITUDE.

Perils, and misfortunes, and wants, and pain, and injury, are, more or less, the certain lot of every man that cometh into the world.

It behoveth thee, therefore, O child of calamity! early to fortify thy mind with courage and patience, that thou mayest support, with resolution, thy allotted portion of human evil.

As the camel beareth labour, and heat, and hunger, and thirst, through deserts of sand, and fainteth not; so the fortitude of a man shall sustain him through perils and distress.

A noble spirit disdaineth the malice of fortune: his greatness of soul is not to be cast down.

He hath not suffered his happiness to depend

...lseth his head like a tower on
he arrows of fortune drop at his feet.

In the instant of danger the courage
ustaineth him; and the steadiness c
ıeareth him out.

He meeteth the evils of life as a man
ɔrth unto battle, and returneth with
is hand.

Under the pressure of misfortunes, hi
lleviates their weight, and his cons
ırmount them.

But the dastardly spirit of a timo
etrayeth him to shame.

By shrinking under poverty he stoop
meanness; and by tamely bearing i
viteth injuries.

As a reed is shaken with the breath

CONTENTMENT.

FORGET not, O man, that thy station on earth is appointed by the wisdom of the Eternal; who knoweth thy heart, who seeth the vanity of all thy wishes, and who often in mercy denieth thy requests.

Yet for all reasonable desires, for all honest endeavours, his benevolence hath established, in the nature of things, a probability of success.

The uneasiness thou feelest, the misfortunes thou bewailest, behold the root from whence they spring, even thine own folly, thine own pride, thine own distempered fancy.

Murmur not, therefore, at the dispensations of God, but correct thine own heart: neither say within thyself, if I had wealth, power, or leisure; I should be happy; for know, they all of them bring to their several possessors their peculiar inconveniencies.

The poor man seeth not the vexations and anxieties of the rich, he feeleth not the difficulties and perplexities of power, neither knoweth he the wearisomeness of leisure; and therefore it is that he repineth at his own lot.

But envy not the appearance of happiness in any man; for thou knowest not his secret griefs.

To be satisfied with a little is the greatest wisdom; and he that increaseth his riches increaseth his cares; but a contented mind is a hidden treasure, and trouble findeth it not.

Yet, if thou suffereth not the allurements of fortune to rob thee of justice, or temperance, or charity, or modesty, even riches themselves shall not make thee unhappy.

But hence shalt thou learn, that the cup of felicity, pure and unmixed, is by no means a draught for mortal man.

Virtue is the race which God hath set him to run, and happiness the goal; which none can arrive at till he hath finished his course, and receiveth his crown in the mansions of eternity.

TEMPERANCE.

The nearest approach thou canst make to happiness on this side the grave, is to enjoy from Heaven understanding and health.

These blessings if thou possessest, and wouldst preserve to old age, avoid the allurements of Voluptuousness, and fly from her temptations.

When she spreadeth her delicacies on thy board, when her wine sparkleth in thy cup, when she *smileth upon* thee, and persuadeth thee to be

joyful and happy, then is the hour of danger; and let reason stand firmly on her guard.

For if thou hearkenest unto the words of her adversary, thou art deceived and betrayed.

The joy which she promiseth changeth to madness, and her enjoyments lead on to diseases and death.

Look round her board, cast thine eyes upon her guests, and observe those who have been allured by her smiles, who have listened to her temptations.

Are they not meagre? are they not sickly? are they not spiritless?

Their short hours of jollity and riot are followed by tedious days of pain and dejection; she hath debauched and palled their appetites, that they have now no relish for the nicest dainties: her votaries are become her victims; the just and natural consequence which God hath ordained in the constitution of things, for the punishment of those who abuse his gifts.

But who is she, that with graceful steps, and with a lively air, trips over yonder plain?

The rose blusheth on her cheeks, the sweetness of the morning breatheth from her lips; joy, tempered with innocence and modesty, sparkleth in her eyes, and from the chearfulness of her heart she singeth as she walks.

northern regions of San Yon [illegible].

They are brave, active, and liv
of all the beauties and virtues of t

Vigour stringeth their nerves,
eth in their bones, and labour is
the day long.

The employments of their fat
appetites, and the repasts of the
them.

To combat the passions is
conquer evil habits their glory.

Their pleasures are modera
they endure: their repose is sh
undisturbed.

Their blood is pure, their
and the physician knoweth n

She standeth in her bower, she courteth their regard, she spreadeth her temptations.

Her limbs are soft and delicate, her attire is loose and inviting; Wantonness speaketh in her eyes, and on her bosom sits Temptation: she beckoneth them with her finger, she wooeth them with her looks, and by the smoothness of her tongue she endeavoureth to deceive.

Ah! fly from her allurements; stop thine ears to her enchanting words: if thou meetest the languishing of her eyes, if thou hearest the softness of her voice, if she casteth her arms about thee, she bindeth thee in chains for ever.

Shame followeth, and disease, and want, and care, and repentance.

Enfeebled by dalliance, with luxury pampered, and softened by sloth, strength shall forsake thy limbs, and health thy constitution: thy days shall be few, and those inglorious; thy griefs shall be many, yet meet with no compassion.

THE PASSIONS.

HOPE AND FEAR.

THE promises of Hope are sweeter than roses in the bud, and far more flattering to expectation: but the threatenings of Fear are a terror to the heart.

Nevertheless, let not Hope allure, nor fear deter thee from doing that which is right; so shalt thou be prepared to meet all events with an equal mind.

The terrors even of death are no terrors to the good: restrain thy hand from evil, and thy soul shall have nothing to fear.

In all thy undertakings let a reasonable assurance animate thy endeavours; if thou despairest of success, thou shalt not succeed.

Terrify not thy soul with vain fears, neither let thy heart sink within thee from the phantoms of imagination.

From Fear proceedeth misfortune: but he that hopeth helpeth himself.

As the ostrich, when pursued, hideth his head and forgetteth his body, so the fears of a coward expose him to danger.

If thou believest a thing impossible, thy despon-

dency shall make it so; but he that persevereth shall overcome all difficulties.

A vain hope flattereth the heart of a fool, but he that is wise pursueth it not.

In all thy desires let reason go along with thee, and fix not thy hopes beyond the bounds of probability: so shall success attend thy undertakings, and thy heart shall not be vexed with disappointments.

JOY AND GRIEF.

Let not thy mirth be so extravagant as to intoxicate thy mind; nor thy sorrow so heavy as to depress thy heart: this world affordeth no good so transporting, nor inflicteth any evil so severe, as should raise thee far above, or sink thee much beneath, the balance of moderation.

Lo! yonder standeth the house of Joy; it is painted on the outside, and looketh gay; thou mayest know it from the continual noise of mirth and exultation that issueth from it.

The mistress standeth at the door, and calleth aloud to all that pass by: she singeth, and shouteth, and laugheth without ceasing.

She inviteth them to go in and taste the pleasures of life; which she telleth them are no where to be found but beneath her roof.

t enter not thou into her gate: neither ass
thyself with those who frequent her house
ey call themselves the sons of Joy, they lau
eem delighted; but madness and folly are
ir doings.
ey are linked with mischief hand in han
heir steps lead down to evil: dangers bes
round about, and the pit of destructi
eth beneath their feet.
ok now on the other side; and behold
ale, overshadowed with trees, and hid fro
ght of men, the habitation of Sorrow.
r bosom heaveth with sighs, her mouth
with lamentation, she delighteth to dwell
bject of human misery.
looketh on the common accidents of lif

but pursue with care the middle path, which shall lead thee, by gentle ascents, to the bower of Contentment.

With her dwelleth peace; with her dwell safety and tranquillity. She is cheerful, but not gay: she is serious, but not grave: she vieweth the joys and the sorrows of life with steadiness and serenity.

From hence, as from an eminence, shalt thou behold the folly and the misery of those, who, led by the gaiety of their hearts, take up their abode with the companions of jollity and riotous mirth; or, infected by gloominess and melancholy, spend all their days in complaining of the woes and calamities of human life.

Thou shalt view them both with pity, and the error of their ways shall keep thy feet from straying.

ANGER.

As the whirlwind in its fury teareth up trees, and deformeth the face of nature; or as an earthquake in its convulsions overturneth whole cities, so the rage of an angry man throweth mischief around him; danger and destruction wait on his hand.

But consider, and forget not, thine own weakness; so shalt thou pardon the failings of others.

shall be imputed unto thee for wisdo
ou wipest them from thy remembr
art shall feel rest, thy mind shall not
ee.

Seest thou not that the angry man
nderstanding? Whilst thou art yet in t
t the madness of another be a
yself.

Do nothing in thy passion. Why wil
sea in the violence of a storm?

If it be difficult to rule thine anger, it
revent it: avoid, therefore, all oc
lling into wrath, or guard thyself aga
henever they occur.

A fool is provoked with insolent spee
wise man laugheth them to scorn.

upon the fire, abateth his heat, and from an enemy he shall become thy friend.

Consider how few things are worthy of anger, and thou wilt wonder that any but fools should be wroth.

In folly or weakness it always beginneth; but remember, and be well assured, it seldom concludeth without repentance.

On the heels of Folly treadeth Shame: at the back of Anger standeth Remorse.

PITY.

As blossoms and flowers are strewed upon the earth by the hand of Spring; as the kindness of Summer produceth in perfection the bounties of harvest; so the smiles of Pity shed blessings on the children of Misfortune.

He who pitieth another, recommendeth himself; but he who is without compassion, deserveth it not.

The butcher relenteth not at the bleating of the lamb; neither is the heart of the cruel moved with distress.

But the tears of the compassionate are sweeter than the dew-drops falling from roses on the bosom of the earth.

Shut not thine ear, therefore, against the cries of the poor; neither harden thine heart against the calamities of the innocent.

When the fatherless call upon thee, when the widow's heart is sunk, and she imploreth thy assistance with tears of sorrow, O pity her affliction, and extend thy hand to those who have none to help them.

When thou seest the naked wanderer of the street shivering with cold, and destitute of habitation, let bounty open thine heart, let the wings of charity shelter him from death, that thine own soul may live.

Whilst the poor man groaneth on the bed of sickness, whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lift up a feeble eye to thee for pity, O how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling of their woes?

DESIRE AND LOVE.

Beware, young man, beware the allurements of Wantonness, and let not the harlot tempt thee to riot in her delights.

The madness of desire shall defeat its own pursuits; from the blindness of its rage thou shalt *rush upon destruction.*

Therefore give not up thy heart to her sweet enticements; neither suffer thy soul to be enslaved by her enchanting delusions.

The fountain of health, which must supply the stream of pleasure, shall quickly be dried up, and every spring of joy shall be exhausted.

In the prime of thy life old age shall overtake thee; thy sun shall decline in the morning of thy days.

But when virtue and modesty enlighten her charms, the lustre of a beautiful woman is bright as the stars of heaven, and the influence of her power is not to be resisted.

The whiteness of her bosom transcendeth the lily; her smile is more delicious than a garden of roses.

The innocence of her eye is like that of the turtle; simplicity and truth dwell in her heart.

The kisses of her mouth are sweeter than honey; the perfumes of Arabia breathe from her lips.

Shut not thy bosom to the tenderness of Love; the purity of its flame shall ennoble thine heart, and soften it to receive the fairest impressions.

WOMAN.

GIVE ear, fair daughter of Love, to the instructions of Prudence, and let the precepts of Truth sink deep in thine heart; so shall the charms of thy mind add lustre to the elegance of thy form; and thy beauty, like the rose it resembleth, shall retain its sweetness when its blossom is withered.

In the spring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight, and nature whispereth in thine ear the meaning of their looks; ah! hear with caution their seducing words; guard well thy heart, nor listen to their soft persuasions.

Remember thou art made man's reasonable companion, not the slave of his passion; the end of thy being is not merely to gratify his loose desire, but to assist him in the toils of life, to soothe him with thy tenderness, and recompence his care with soft endearments.

Who is she that winneth the heart of man, that subdueth him to love, and reigneth in his breast?

Lo! yonder she walketh in maiden sweetness;

with innocence in her mind, and modesty on her cheek.

Her hand seeketh employment, her foot delighteth not in gadding abroad.

She is clothed with neatness, she is fed with temperance; humility and meekness are as a crown of glory circling her head.

On her tongue dwelleth music, the sweetness of honey floweth from her lips.

Decency is in all her words, in her answers are mildness and truth.

Submission and obedience are the lessons of her life, and peace and happiness are her reward.

Before her steps walketh Prudence, and Virtue attendeth at her right-hand.

Her eye speaketh softness and love; but discretion, with a sceptre, sitteth on her brow.

The tongue of the licentious is dumb in her presence, the awe of her virtue keepeth him silent.

When scandal is busy, and the fame of her neighbour is tossed from tongue to tongue, if charity and good-nature open not her mouth, the finger of silence resteth on her lip.

Her breast is the mansion of goodness, and therefore she suspecteth no evil in others.

Happy were the man that should make her

his wife, happy the child that shall call her mother!

She presideth in the house, and there is peace: she commandeth with judgment, and is obeyed.

She ariseth in the morning, she considers her affairs, and appointeth to every one their proper business.

The care of her family is her whole delight, to that alone she applieth her study; and elegance, with frugality, is seen in her mansions.

The prudence of her management is an honour to her husband; and he heareth her praise with a secret delight.

She informeth the minds of her children with wisdom; she fashioneth their manners in goodness, by her own example.

The word of her mouth is the law of their youth; the motion of her eye commandeth their obedience.

She speaketh, and her servants fly; she pointeth, and the thing is done: for the law of love is in their hearts, her kindness addeth wings to their feet.

In prosperity she is not puffed up; in adversity she healeth the wounds of fortune with patience.

The troubles of her husband are alleviated by her counsels, and sweetened by her endearments:

he putteth his heart in her bosom, and receiveth comfort.

Happy is the man that hath made her his wife; happy the child that calleth her mother.

Consanguinity; or, Natural Relations.

HUSBAND.

TAKE unto thyself a wife, and obey the ordinance of God; take unto thyself a wife, and become a faithful member of society.

But examine with care, and fix not suddenly; on thy present choice depends the future happiness of thee and thy posterity.

If much of her time is destroyed in dress and adornments; if she is enamoured with her own beauty, and delighted with her own praise; if she laugheth much, and talketh loud; if her foot abideth not in her father's house, and her eyes with boldness rove on the faces of men; though her beauty were as the sun in the firmament of heaven, turn thy face from her charms, turn thy feet from her paths, and suffer not thy soul to be ensnared by the allurements of thy imagination.

friend, thy companion in life,
bosom.

O cherish her as a blessing
heaven; let the kindness of thy l
thee to her heart.

She is the mistress of thy h
therefore, with respect, that th
obey her.

Oppose not her inclination
she is the partner of thy cares;
the companion of thy pleasures.

Reprove her faults with gentl
her obedience with rigour.

Trust thy secrets in her bre
are sincere; thou shalt not be de

Be faithful to her bed, for she

her weakness; but remember thine own imperfections.

FATHER.

CONSIDER, thou who art a parent, the importance of thy trust; the being thou hast produced, it is thy duty to support.

Upon thee also it dependeth, whether the child of thy bosom shall be a blessing or a curse to thyself; a useful or a worthless member to the community.

Prepare him early with instruction, and season his mind early with the maxims of truth.

Watch the bent of his inclination, set him right in his youth, and let no evil habit gain strength with his years.

So shall he rise like a cedar on the mountain; his head shall be seen above the trees of the forest.

A wicked son is a reproach to his father; but he that doeth right, is an honour to his grey hairs.

The soil is thine own, let it not want cultivation; the seed which thou sowest, that also shalt thou reap.

Teach him obedience, and he shall bless thee; teach him modesty, and he shall not be ashamed,

health; teach him prudence, a
attend him.

Teach him justice, and he sh
by the world; teach him sinceri
heart shall not reproach him.

Teach him diligence, and his
crease; teach him benevolence
shall be exalted.

Teach him science, and his life
teach him religion, and his death s

SON.

From the creatures of God let r
dom; and apply to himself the ir

delicious than odours wafted from a field of Arabian spices by the western gales.

Be grateful then to thy father, for he gave thee life; and to thy mother, for she sustained thee.

Hear the words of his mouth, for they are spoken for thy good; give ear to his admonition, for it proceedeth from love.

He hath watched for thy welfare; he hath toiled for thy ease: do honour, therefore, to his age, and let not his grey hairs be treated with irreverence.

Think on thy helpless infancy, and the frowardness of thy youth; and indulge the infirmities of thy aged parents; assist and support them in the decline of life.

So shall their hoary heads go down to the grave in peace; and thine own children, in reverence of thy example, shall repay thy piety with filial love.

BROTHERS.

Ye are the children of one father, provided for by his care; and the breast of one mother hath given you suck.

Let the bonds of affection, therefore, unite

thee with thy brothers, that peace and happiness may dwell in thy father's house.

And when ye separate in the world, remember the relation that bindeth you to love and unity; and prefer not a stranger before thine own blood.

If thy brother is in adversity, assist him; if thy sister is in trouble, forsake her not.

So shall the fortunes of thy father contribute to the support of his whole race; and his care be continued to you all, in your love to each other.

Providence; or, the Accidental Differences of Men.

WISE AND IGNORANT.

THE gifts of the understanding are the treasures of God; and he appointeth to every one his portion, in what measure seemeth good unto himself.

Hath he endowed thee with wisdom? Hath he enlightened thy mind with the knowledge of truth? Communicate it to the ignorant, for their instruction; communicate it to the wise, for thine own improvement.

True wisdom is less presuming than folly: the

wise man doubteth often, and changeth his mind; the fool is obstinate, and doubteth not: he knoweth all things, but his own ignorance.

The pride of emptiness is an abomination, and to talk much is the foolishness of folly: nevertheless, it is the part of wisdom to bear the impertinence of fools, to hear their absurdities with patience, and pity their calamities.

Yet be not puffed up in thine own conceit, neither boast of superior understanding: the clearest human knowledge is but blindness and folly.

The wise man feeleth his imperfections, and is humbled; he laboureth in vain for his own approbation; but the fool peepeth in the shallow stream of his own mind, and is pleased with the pebbles which he seeth at the bottom: he bringeth them up, and sheweth them as pearls; and with the applause of his brethren delighteth he himself.

He boasteth of attainments in things of no worth; but where it is a shame to be ignorant, there he hath no understanding.

Even in the paths of wisdom he toileth after folly: and shame and disappointment are the reward of his labour.

But the wise man cultivates his mind with knowledge; the improvement of arts is his

delight, and their utility to the public crowneth him with honour.

Nevertheless, the attainment of virtue he accounteth as the highest learning; and the science of happiness is the study of his life.

RICH AND POOR.

THE man to whom God hath given riches, and blest with a mind to employ them aright, is peculiarly favoured, and highly distinguished.

He looketh on his wealth with pleasure, because it affordeth him the means to do good.

He protecteth the poor that are injured, he suffereth not the mighty to oppress the weak.

He seeketh out objects of compassion, he inquireth into their wants, he relieveth them with judgment, and without ostentation.

He assisteth and rewardeth merit; he encourageth ingenuity, and liberally promoteth every useful design.

He carrieth on great works; his country is enriched, and the labourer is employed; he formeth new schemes, and the arts receive improvement.

He considereth the superfluities of his table as

RICH and POOR

He seeketh out objects of compassion, he inquireth into their wants;

belonging to the poor, and he defraudeth them not.

The benevolence of his mind is not checked by his fortune; he rejoiceth, therefore, in riches, and his joy is blameless.

But woe unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof!

That grindeth the face of the poor, and considereth not the sweat of their brows.

He thriveth on oppression, without feeling; the ruin of his brother disturbeth him not.

The tears of the orphan he drinketh as milk; the cries of the widow are music to his ear.

His heart is hardened with the love of wealth; no grief or distress can make impression upon it.

But the curse of iniquity pursueth him; he liveth in continual fear; the anxiety of his mind, and the rapacious desires of his own soul, take vengeance upon him, for the calamities he hath brought upon others.

O, what are the miseries of poverty in comparison with the gnawings of this man's heart!

Let the poor man comfort himself, yea, rejoice, for he hath many reasons.

He sitteth down to his morsel in peace, his table is not crowded with flatterers and devourers.

escapeth also their diseases.

The bread that he eateth, is it n
his taste? The water he drinketh, i
sant to his thirst? Yea, far more de
the richest draughts of the luxurious.

His labour preserveth his health, a
him a repose to which the downy be
a stranger.

He limiteth his desires with humi
calm of contentment is sweeter to
all the acquirements of wealth and g

Let not the rich, therefore, pre
riches, nor the poor, in his poverty,
spondence; for the providence of G
happiness to them both, and th
thereof is more equally made than

advantages; it removeth thee from the cares and solicitudes of life.

The honour of a servant is his fidelity; his highest virtues are submission and obedience.

Be patient, therefore, under the reproofs of thy master; and when he rebuketh thee, answer not again: the silence of thy resignation shall not be forgotten.

Be studious of his interests, be diligent in his affairs, and faithful to the trust which he reposeth in thee.

Thy time and thy labour belong unto him; defraud him not thereof, for he payeth thee for them.

And thou, who art a master, be just to thy servant, if thou expectest from him fidelity; and reasonable in thy commands, if thou expectest a ready obedience.

The spirit of a man is in him; severity and rigour may create fear, but can never command his love.

Mix kindness with reproof, and reason with authority; so shall thy admonitions take place in his heart; and his duty shall become his pleasure.

He shall serve thee faithfully from the motive of gratitude; he shall obey thee cheerfully from the principle of love; and fail not thou, in return,

to give his diligence and fidelity their proper reward.

MAGISTRATES AND SUBJECTS.

O THOU, the favourite of Heaven, whom the sons of men, thy equals, have raised to sovereign power, and set as a ruler over themselves; consider the ends and importance of their trust, far more than the dignity and height of thy station.

Thou art clothed in purple, and seated on a throne; the crown of majesty investeth thy temples, the sceptre of power is placed in thy hand: but not for thyself were these ensigns given, not meant for thine own, but the good of thy kingdom.

The glory of a king is the welfare of his people; his power and dominion rest on the hearts of his subjects.

The mind of a great prince is exalted with the grandeur of his situation; he revolveth high things, and searcheth for business worthy of his power.

He calleth together the wise men of his kingdom, he consulteth amongst them with freedom, and heareth the opinions of them all.

He looketh among his people with discernment,

he discovereth the abilities of men, and employeth them according to their merits.

His magistrates are just, his ministers are wise, and the favourite of his bosom deceiveth him not.

He smileth on the arts, and they flourish; the sciences improve beneath the culture of his hand.

With the learned and ingenious he delighteth himself; he kindleth in their breasts emulation; and the glory of his kingdom is exalted by their labours.

The spirit of the merchant, who extendeth his commerce; the skill of the farmer, who enricheth his lands; the ingenuity of the artist; the improvements of the scholar; all these he honoureth with his favour, or rewardeth with his bounty.

He planteth new colonies, he buildeth strong ships, he openeth rivers for convenience, he formeth harbours for safety; his people abound in riches, and the strength of his kingdom increaseth.

He frameth his statutes with equity and wisdom; his subjects enjoy the fruits of their labour in security; and their happiness consists in their observance of the law.

He foundeth his judgments on the principles of mercy; but in the punishment of offenders he is strict and impartial.

His ears are open to the complaints of his sub-

; he restraineth the hand of their oppress
lelivereth them from their tyranny.
s people, therefore, look up to him a
r, with reverence and love: they consi
s the guardian of all they enjoy.
eir affection unto him begetteth in his br
e of the public; the security of their ha
s the object of his care.
murmurs against him arise in their hea
achinations of his enemies endanger not

s subjects are faithful, and firm in his ca
tand in his defence as a wall of brass;
of a tyrant flieth before them as chaff be
ind.

and placed thee in society, to receive and confer reciprocal helps and mutual obligations.

Thy food, thy clothing, thy convenience of habitation, thy protection from the injuries, thy enjoyment of the comforts and the pleasures of life; all these thou owest to the assistance of others, and couldst not enjoy but in the bands of society.

It is thy duty, therefore, to be a friend to mankind, as it is thy interest that man should be friendly to thee.

As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works.

He enjoyeth the ease and tranquillity of his own breast, and rejoiceth in the happiness and prosperity of his neighhour.

He openeth not his ear unto slander; the faults and the failings of men give a pain to his heart.

His desire is to do good, and he searcheth out the occasions thereof: in removing the oppression of another, he relieveth himself.

From the largeness of his mind, he comprehendeth in his wishes the happiness of all men; and from the generosity of his heart, he endeavoureth to promote it.

or all their possessions.

Keep the desires of thy heart
the bounds of moderation; let t
lead them aright.

Cast not an evil eye on the g
bour; let whatever is his pr
from thy touch.

Let no temptation allure, nor
excite thee, to lift up thy hand t
his life.

Defame him not in his characte
witness against him.

Corrupt not his servant to c
him; and the wife of his bosom,
sin!

'Twill be a grief to his heart, w
not reli-

Oppress not the poor, and defraud not of his hire the labouring man.

When thou sellest for gain, hear the whisperings of Conscience, and be satisfied with Moderation; nor, from the ignorance of the buyer, make advantage to thyself.

Pay the debts which thou owest; for he who gave thee credit relied upon thy honour; and to withhold from him his due, is both mean and unjust.

Finally, O son of society, examine thy heart, call remembrance to thy aid, and if in any of these things thou findest thou hast transgressed, take sorrow and shame to thyself, and make speedy reparation to the utmost of thy power.

CHARITY.

HAPPY is the man who hath sown in his breast the seeds of benevolence; the produce thereof shall be Charity and Love.

From the fountain of his heart shall rise rivers of goodness; and the streams shall overflow for the benefit of mankind.

He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men.

He censureth not his neighbour; he believeth

have no place in his heart.

For evil he returneth not evil his enemies, but requiteth th friendly admonition.

The griefs and anxieties of me passion; he endeavoureth to all of their misfortunes; and the ple rewardeth his labour.

He calmeth the fury, he hea of angry men; and preventeth strife and animosity.

He promoteth, in his neight and good-will; and his name is praise and benedictions.

He acknowledgeth his obligation with cheerfulness; he looketh on his benefactor with love and esteem.

And if to return it be not in his power, he nourisheth the memory of it in his breast with kindness; he forgetteth it not all the days of his life.

The hand of the generous man is like the clouds of heaven, which drop upon the earth, fruits, herbage, and flowers: the heart of the ungrateful is like a desart of sand, which swalloweth with greediness the showers that fall, but burieth them in its bosom and produceth nothing.

Envy not thy benefactor, neither strive to conceal the benefit he hath conferred; for, though to oblige is better than to be obliged; though the act of generosity commandeth admiration; yet the humility of gratitude toucheth the heart, and is amiable in the sight both of God and man.

But receive not a favour from the hand of the proud; to the selfish and avaricious have no obligation: the vanity of Pride shall expose thee to shame; the greediness of Avarice shall never be satisfied.

SINCERITY.

ou who art enamoured with the beauti
th, and hast fixed thy heart on the simpl
her charms, hold fast thy fidelity unto he
rsake her not; the constancy of thy virtu
own thee with honour.

tongue of the sincere is rooted in his hear
isy and deceit have no place in his word
blusheth at falshood, and is confounded
speaking the truth, he hath a steady eye
upporteth, as a man, the dignity of h
er; to the arts of hypocrisy he scorneth t

is consistent with himself; he is never em

of truth, while the business of his life is only to deceive.

He laugheth in sorrow, he weepeth in joy; and the words of his mouth have no interpretation.

He worketh in the dark as a mole, and fancieth he is safe; but he blundereth in the light, and is betrayed, and exposed, with his dirt on his head.

He passeth his days in perpetual constraint; his tongue and his heart are for ever at variance.

He laboureth for the character of a righteous man; and huggeth himself in the thoughts of his cunning.

O fool, fool! the pains which thou takest to hide what thou art, are more than would make thee what thou wouldst seem; and the children of wisdom shall mock at thy cunning; when, in the midst of security, thy disguise is stripped off, and the finger of derision shall point thee to scorn.

RELIGION.

THERE is but one God, the author, the creator, the governor of the world; almighty, eternal, and incomprehensible.

The sun is not God, though his noblest image; he enlighteneth the world with his brightness,

his warmth giveth life to the products of the earth: admire him as a creature, the instrument of God, but worship him not.

To the One, who is supreme, most wise, and beneficent, and to him alone, belong worship, adoration, thanksgiving, and praise.

Who hath stretched forth the heavens with his hand; who hath described with his finger the courses of the stars.

Who setteth bounds to the ocean, which it cannot pass; and saith unto the stormy winds, Be ye still.

Who shaketh the earth, and the nations tremble; who darteth his lightnings, and the wicked are dismayed.

Who calleth forth worlds by the word of his mouth; who smiteth with his arm, and they sink into nothing.

"O reverence the majesty of the Omnipotent; "and tempt not his anger, lest thou be destroyed."

The providence of God is over all his works; he ruleth and directeth with infinite wisdom.

He hath instituted laws for the government of the world; he hath wonderfully varied them in all beings; and each, by his nature, conformeth to his will.

In the depth of his mind he revolveth all knowledge; the secrets of futurity lie open before him.

The thoughts of thy heart are naked to his view; he knoweth thy determinations before they are made.

With respect to his prescience, there is nothing contingent; with respect to his providence, there is nothing accidental.

Wonderful he is in all his ways; his counsels are inscrutable: the manner of his knowledge transcendeth thy conception.

"Pay, therefore, to his wisdom, all honour and "veneration; and bow down thyself, in humble and "submissive obedience, to his supreme direction."

The Lord is gracious and beneficent; he hath created the world in mercy and love.

His goodness is conspicuous in all his works; he is the fountain of excellence, the centre of perfection.

The creatures of his hand declare his goodness, and all their enjoyments speak his praise: he clotheth them with beauty, he supporteth them with food, he preserveth them with pleasure, from generation to generation.

If we lift up our eyes to the heavens, his glory shineth forth; if we cast them down upon the earth, it is full of his goodness: the hills and the vallies rejoice and sing; fields, rivers, and woods, resound his praise.

But thee, O man, he hath distinguished with

peculiar favour, and exalted thy station above all creatures.

He hath endowed thee with reason, to maintain thy dominion; he hath fitted thee with language, to improve by society; and exalted thy mind with the powers of meditation, to contemplate and adore his inimitable perfections.

And in the laws he hath ordained as the rule of thy life, so kindly hath he suited thy duty to thy nature, that obedience to his precepts is happiness to thyself.

"O praise his goodness with songs of thanks-
"giving, and meditate in silence on the wonders
"of his love: let thy heart overflow with gratitude
"and acknowledgment; let the language of thy
"lips speak praise and adoration; let the actions
"of thy life show thy love to his law."

The Lord is just and righteous; and will judge the earth with equity and truth.

Hath he established his laws in goodness and mercy, and shall he not punish the transgressors thereof?

O think not, bold man! because thy punishment is delayed, that the arm of the Lord is weakened; neither flatter thyself with hopes that he winketh at thy doings.

His eye pierceth the secrets of every heart, and *he remembereth* them for ever: he respecteth *not the persons* nor the stations of men.

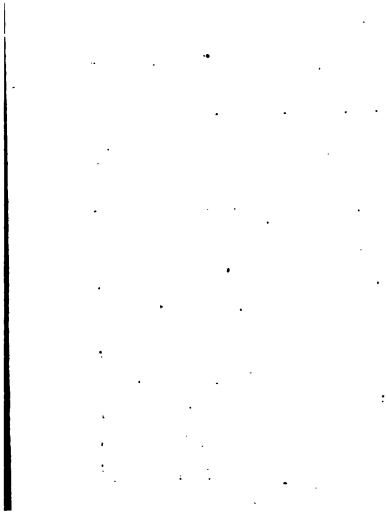
The high and the low, the rich and the poor, the wise and the ignorant, when the soul hath shaken off the cumbrous shackles of this mortal life, shall equally receive, from the sentence of God, a just and everlasting retribution, according to their works.

Then shall the wicked tremble and be afraid; but the heart of the righteous shall rejoice in his judgments.

"O fear the Lord, therefore, all the days of "thy life, and walk in the paths which he hath "opened before thee. Let Prudence admonish, "let Temperance restrain thee; let Justice "guide thy hand, Benevolence warm thy heart, "and Gratitude to Heaven inspire thee with "devotion. These shall give thee happiness in "thy present state, and bring thee to the man-"sions of eternal felicity in the paradise of God!"

THIS IS THE TRUE

ECONOMY OF HUMAN LIFE.



THE

ECONOMY

OF

HUMAN LIFE.

PART SECOND.

TRANSLATED FROM AN INDIAN MANUSCRIPT,

FOUND

soon after that which contained

THE

ORIGINAL OF THE FIRST PART,

and written by

THE SAME HAND,

in

A SECOND LETTER FROM AN ENGLISH GENTLEMAN NOW RESIDING IN CHINA TO THE EARL OF E*****.

TO

THE EARL OF E****.

Pekin, Jan. 10, 1749—50.

My Lord,

Not a month after I had inclosed to your Lordship the translation I had attempted of the Oriental System of Morality, so famous in these parts, we were agreeably surprised with a manuscript of the same size, whose antiquity, characters, and other internal marks, determined it to be the performance of the same author; which, at the same time that it shewed us something was wanting to what we had before esteemed a complete system, very happily supplied the deficiency.

I could not rest, after the first dipping into it, without the pleasing task of a translation; nor, when I had finished it, without doing myself the honour of transmitting it to your Lordship, as the energy of thought, sublimity of style, and many other circumstances, prove it to come from the divine hand that planned the other: the substance of it carries abundantly more proof of it.

know your Lordship's disti
would be ridiculous to affect

I am,

ECONOMY OF HUMAN LIFE.

Man considered in the General.

OF THE HUMAN FRAME AND STRUCTURE.

WEAK and ignorant as thou art, O man! humble as thou oughtest to be, O child of the dust! wouldst thou raise thy thoughts to infinite Wisdom? wouldst thou see Omnipotence displayed before thee? contemplate thine own frame.

Fearfully and wonderfully art thou made; praise, therefore, thy Creator with awe, and rejoice before him with reverence.

Wherefore of all creatures art thou only erect, but that thou shouldst behold his works! Wherefore art thou to behold, but that thou mayest admire them! Wherefore to admire, but that thou mayest adore their and thy Creator!

him; the ox perceiveth not that l
slaughter.

Something is added to thee, un
thou seest: something informs thy
than all that is the object of thy sens
what is it?

Thy body remaineth perfect afte
therefore it is no part of it: it is
therefore it is eternal: it is free tc
fore it is accountable for its actions.

Knoweth the ass the use of food,
teeth mow down the herbage? or
crocodile erect, although his backbor
as thine?

God formeth thee as he had formed
them all wert thou created: sur

Who planteth terror in the tail of the serpent? who clotheth the neck of the horse with thunder? Even he who hath instructed thee to crush the one under thy feet, and tame the other to thy purposes.

OF THE USE OF THE SENSES.

VAUNT not of thy body, because it was first formed; nor of thy brain, because therein thy soul resideth. Is not the master of the house more honourable than its walls?

The ground must be prepared before corn be planted: the potter must build his furnace before he can make his porcelain.

As the breath of heaven saith unto the waters of the deep, This way shall thy billows roll, and no other; thus high, and no higher, shall they raise their fury: so let thy spirit, O man! actuate and direct thy flesh; so let it repress its wildness.

Thy soul is the monarch of thy frame; suffer not its subjects to rebel against it.

Thy body is as the globe of the earth, thy bones the pillars that sustain it on its basis.

As the ocean giveth rise to springs, whose waters return again into its bosom through the

rivers, so runneth thy life from the heart outwards, and so returneth it into its place again.

Do not both retain their course for ever? Behold! the same God ordained them.

Is not thy nose the channel to perfumes? thy mouth the path to delicacies? Yet know thou, that perfumes long smelt become offensive, that delicacies destroy the appetite they flatter.

Are not thine eyes the sentinels that watch for thee? yet how often are they unable to distinguish truth from error!

Keep thy soul in moderation, teach thy spirit to be attentive to its good; so shall these its ministers be always to thee conveyances of truth.

Thine hand, Is it not a miracle? Is there in the creation ought like unto it? Wherefore was it given thee, but that thou mightest stretch it out to the assistance of thy brother!

Why of all things living art thou alone made capable of blushing? The world shall read thy shame upon thy face; therefore do nothing shameful.

Fear and dismay, why rob they thy countenance of its ruddy splendor? Avoid guilt, and thou shalt know that fear is beneath thee; that dismay is unmanly.

Wherefore to thee alone speak shadows in the visions of thy pillow? Reverence them; for know, that dreams are from on high.

Thou, man, alone canst speak. Wonder at thy glorious prerogative: and pay to him who gave it thee, a rational and welcome praise; teaching thy children wisdom; instructing the offspring of thy loins in piety.

THE SOUL OF MAN, ITS ORIGIN AND AFFECTIONS.

The blessings, O man! of thy external part, are health, vigour, and proportion.—The greatest of these is health. What health is to the body, even that is honesty to the soul.

That thou hast a soul is of all knowledge the most certain, of all truths the most plain unto thee: be meek; be grateful for it; seek not to know it perfectly: it is inscrutable.

Thinking, understanding, reasoning, willing; call not these the soul! They are its actions, but they are not its essence.

Raise it not too high, that thou be not despised. Be not thou like unto those who fall by climbing,

neither debase it to the sense of brutes; nor be thou like to the horse and the mule, in whom there is no understanding.

Search it by its faculties; know it by its virtues: they are more in number than the hairs of thy head; the stars of heaven are not to be counted with them.

Think not, with Arabia, that one soul is parted among all men; neither believe thou with the sons of Egypt, that every man hath many: know, that as thy heart, so also thy soul is one.

Doth not the sun harden the clay? Doth it not also soften the wax? As it is one sun that worketh both, even so it is one soul that willeth contrarieties.

As the moon retaineth her nature, though darkness spread itself before her face as a curtain; so the soul remaineth perfect, even in the bosom of the fool.

She is immortal; she is unchangeable; she is alike in all: Health calleth her forth to show her loveliness, and Application anointeth her with the oil of wisdom.

Although she shall live after thee, think not she was born before thee: she was concreted with thy flesh, and formed with thy brain.

Justice could not give her to thee exalted by virtues, nor Mercy deliver her to thee deformed by vices: these must be thine, and thou must answer them.

Suppose not death can shield thee from examination; think not corruption can hide thee from inquiry. He who formed thee of thou knowest not what, can he not raise thee from thou knowest not what again?

Perceiveth not the cock in the hour of midnight? Exalteth he not his voice to tell thee it is morning? Knoweth not the dog the footsteps of his master? and flieth not the wounded goat unto the herb that healeth him? Yet when these die, their spirit returneth to the dust: thine alone surviveth.

Envy not these of their senses, because quicker than thine own. Learn that the advantage lieth not in possessing good things, but in knowing how to use them.

Hadst thou the ear of the stag, or were thine eye as strong and piercing as the eagle's; didst thou equal the hound in smell; or could the ape resign to thee his taste, or the tortoise her feeling; yet, without reason, what would they avail thee? Perish not all these like their kindred?

ith any one of them the gift of speec
any say unto thee, Therefore did I so.
e lips of the wise are as the doors o
et; no sooner are they opened, but tr
are poured out before thee.
ke unto trees of gold, arranged in beds
, are wise sentences uttered in due seaso
nst thou think too greatly of thy soul?
oo much be said in its praise? It is
e of him who gave it.
member thou its dignity for ever; for
ow great a talent is committed to
e.
natsoever may do good, may also do har
re that thou direct its course to virtue.

Guard her, for she is rash; restrain her, for she is irregular; correct her, for she is outrageous: more supple is she than water, more flexible than wax, more yielding than air. Is there aught then can bind her?

As a sword in the hand of a madman, even so is the soul to him who wanteth discretion.

The end of her search is truth; her means to discover it are reason and experience: But are not these weak, uncertain, and fallacious? How then shall she attain unto it?

General opinion is no proof of truth: for the generality of men are ignorant.

Perception of thyself, the knowledge of him who created thee, the sense of the worship thou owest unto him, are not these plain before thy face? And behold! what is there more that man needeth to know?

As the eye of morning to the lark, of evening to the owl, as honey to as the carcase to the vulture; even unto the heart of man.

Though bright, it dazzleth not; ecure, it displeaseth not; though swe not; though corrupt, it forbiddeth n is he that knoweth its true value?

Learn to esteem life as it ought; tl near the pinnacle of wisdom.

Think not with the fool, that noth valuable; nor believe with the pret that thou oughtest to contemn it: for thyself, but for the good it ma

early: neither dare thou to ask of thy Creator, Where had been the evil had I not existed? Good is in thy power; the want of good is evil; and, if thy question be just, lo! it condemneth thee.

Would the fish swallow the bait, if he knew the hook was hid therein? Would the lion enter the toils, if he saw they were prepared for him? Neither, were the soul to perish with the clay, would man wish to live; neither would a merciful God have created him: know hence thou shalt live afterward.

As the bird inclosed in the cage before he seeth it teareth not his flesh against its sides, so neither labour thou vainly to run from the state thou art in; but know it is allotted thee, and be content with it.

Though its ways are uneven, yet are they not all painful. Accommodate thyself to all; and where there is the least appearance of evil, suspect the greatest danger.

When thy bed is straw, thou sleepest in security; but when thou stretchest thyself on roses, beware of the thorns.

A good death is better than an evil life; strive to live, therefore, as long as thou oughtest, not as long as thou canst.

While thy life is to others worth more than thy death, it is thy duty to preserve it.

Complain not, with the fool, of the shortness of thy time; remember that with thy days thy cares are shortened.

Take from the period of thy life the useless parts of it, and what remaineth? Take off the time of thine infancy, the second infancy of age, thy sleep, thy thoughtless hours, thy days of sickness: and, even at the fulness of years, how few seasons hast thou truly numbered?

He who gave thee life as a blessing, shortened it to make it more so. To what end would longer life have served thee? Wishest thou to have had an opportunity of more vices? As to the good, will not he who limited thy span be satisfied with the fruits of it?

To what end, O child of sorrow! wouldst thou live longer? To breathe, to eat, to see the world? All this thou hast done often already. Too frequent repetition, is it not tiresome, or is it not superfluous?

Wouldst thou improve thy wisdom and thy virtue? Alas! what art thou to know? or who is it that shall teach thee? Badly thou employest the little thou hast; dare not therefore to complain *that* more is not given thee.

Repine not at the want of knowledge; it must perish with thee in the grave: be honest here, thou shalt be wise hereafter.

Say not unto the crow, Why numberest thou seven times the age of thy lord? or to the fawn, Why are thine eyes to see my offspring to an hundred generations? Are these to be compared with thee in the abuse of life? Are they riotous? Are they cruel? Are they ungrateful? Learn from them rather, that innocence of life, and simplicity of manners, are the paths to a good old age.

Knowest thou to employ life better than these? then less of it may suffice thee.

Man, who dares enslave the world, when he knows he can enjoy his tyranny but a moment, what would he not aim at if he were immortal?

Enough hast thou of life, but thou regardest it not: thou art not in want of it, O man! but thou art prodigal: thou throwest it lightly away, as if thou hadst more than enough; and yet thou repinest that it is not gathered again unto thee.

Know, that it is not abundance which maketh rich, but economy.

The wise continueth to live from his first period; the fool is always beginning.

Labour not after riches first, and think thou afterwards wilt enjoy them. He who neglecteth

so shall his life be taken awa
that he hath it.

What then is life, that m
What is breathing, that he sh

Is it not a scene of delus
adventures, a pursuit of evi
together? In the beginning i
is in its middle, and its end is

As one wave pusheth on an
involved in that behind them,
evil to evil in the life of ma
the present swallow up the l
Our terrors are real evils; our
forward into improbabilities.

Fools, to dread as mortals, a
immortal!

Is age respected because it hateth riot? What justice is in this? when it is not age despiseth pleasure, but pleasure that despiseth age.

Be virtuous while thou art young, so shall thine age be honoured.

Man, considered in Regard to his Infirmities, and their Effects.

VANITY.

INCONSTANCY is powerful in the heart of man; Intemperance swayeth it whither it will; Despair engrosseth much of it; and Fear proclaimeth, Behold I sit unrivalled therein: but Vanity is beyond them all.

Weep not, therefore, at the calamities of the human state, neither laugh at its follies. In the hands of the man addicted to vanity, life is but the shadow of a dream.

The hero, the most renowned of human characters, what is he but the bubble of this weakness? The public is unstable and ungrateful:

Why should the man of wisdom endanger himself for fools?

The man who neglecteth his present concerns, to revolve how he will behave when greater, feedeth himself with wind, while his bread is eaten by another.

Act as becometh thee in thy present station, and in more exalted ones thy face shall not be ashamed.

What blindeth the eye, or what hideth the heart of a man from himself, like vanity? Lo! when thou seest not thyself, then others discover thee most plainly.

As the tulip, that is gaudy without smell, is conspicuous without use; so is the man who setteth himself up on high, and hath not merit.

The heart of the vain is troubled while it seemeth content; his cares are greater than his pleasures.

His solicitude cannot rest with his bones; the grave is not deep enough to hide it: he extendeth his thoughts beyond his being; he bespeaketh praise to be paid when he is gone; but whoso promiseth it deceiveth him.

As the man who engageth his wife to remain in widowhood, that she disturb not his soul; so is he who expecteth that praise shall reach his

ears beneath the earth, or cherish his heart in its shroud.

Do well while thou livest; but regard not what is said of it: Content thyself with deserving praise, and thy posterity shall rejoice in hearing it.

As the butterfly, who seeth not her own colours; as the jessamin, which feeleth not the scent it casteth around it; so is the man who appeareth gay, and biddeth others to take note of it.

To what purpose, saith he, is my vesture of gold, to what end are my tables filled with dainties, if no eye gaze upon them, if the world know it not? Give thy raiment to the naked, and thy food to the hungry; so shalt thou be praised, and feel that thou deservest it.

Why bestowest thou on every man the flattery of unmeaning words? Thou knowest, when returned thee, thou regardest it not. He knoweth he lieth unto thee; yet he knoweth thou wilt thank him for it. Speak in sincerity, and thou shalt hear with instruction.

The vain delighteth to speak of himself; but he seeth not that others like not to hear him.

If he hath done any thing worthy praise, if he possesseth that which is worthy of admiration, his

See, he possesseth it: But, mark
is of it!

The heart of man cannot atten
many things; he who fixeth his
loseth reality; he pursueth bu
break in their flight, while he t
what would do him honour.

INCONSTANCY.

NATURE urgeth thee to inconst
therefore, guard thyself at all tim

Thou art, from the womb
various and wavering. From t
thou instability

born of uncertainty, enforced by accident, dependent on somewhat else? To these, then, and to accident, is the due praise.

Beware of irresolution in the intent of thy actions; beware of instability in the execution: so shalt thou triumph over two great failings of thy nature.

What reproacheth reason more than to act contrarieties? What can suppress the tendencies to these, but firmness of mind?

The inconstant feeleth that he changeth, but he knoweth not why; he seeth that he escapeth from himself, but he perceiveth not how: be thou incapable of change in that which is right, and men will rely upon thee.

Establish unto thyself principles of action; and see that thou ever act according to them.

First know that thy principles are just, and then be thou inflexible in the path of them:

So shall thy passions have no rule over thee; so shall thy constancy ensure unto thee the good thou possessest, and drive from thy door Misfortune: Anxiety and Disappointment shall be strangers to thy gates.

Suspect not evil in any one, until thou seest it; when thou seest it, forget it not.

Whoso hath been an enemy cannot be a friend; for man mendeth not of his faults.

How should his actions be right, who hath no rule of life? Nothing can be just which proceedeth not from reason.

The Inconstant hath no peace in his soul; neither can any be at ease whom he concerneth himself with.

His life is unequal; his motions are irregular; his soul changeth like the weather.

To-day he loveth thee, to-morrow thou art detested by him: And why? himself knoweth not wherefore he loved, or wherefore he now hateth.

To-day he is the tyrant, to-morrow thy servant is less humble: And why? he who is arrogant without power, will be servile where there is no subjection.

To-day he is profane, to-morrow he grudgeth unto his mouth that which it should eat: Thus it is with him who knoweth not moderation.

Who shall say of the cameleon, he is black, when, the moment after, the verdure of grass overspreadeth him?

Who shall say of the Inconstant, he is joyful, when his next breath shall be spent in sighing.

What is the life of such a man, but the

phantom of a dream? In the morning he riseth happy, at noon he is on the rack; this hour he is a god, the next below a worm; one moment he laugheth, the next he weepeth; he now willeth, in an instant he willeth not, an in another he knoweth not whether he willeth or no.

Yet neither ease nor pain have fixed themselves on him; neither is he waxed greater, nor become less; neither hath he had cause for laughter, nor reason for his sorrow: therefore shall none of them abide with him.

The happiness of the Inconstant is as a palace built on the surface of the sand; the blowing of the wind carrieth away its foundation: what wonder then that it falleth?

But what exalted form is this, that hitherward directs its even, its uninterrupted course; whose foot is on the earth, whose head is above the clouds?

On his brow sitteth majesty; steadiness is in his port? and in his heart reigneth tranquillity.

Though obstacles appear in the way, he deigneth not to look down upon them; though heaven and earth oppose his passage, he proceedeth.

The mountains sink beneath his tread; the

vain; the spots of [illegible]
unregarded.

He marcheth through the emi
with his hand he putteth aside
death.

Storms roar against his should
able to shake them; the thunde
his head in vain; the lightning
shew the glories of his countena

His name is Resolution! He
utmost part of the earth; he
afar off before him; his eye
temple beyond the limits of the

He walketh up to it, he ent
he remaineth there for ever.

Establish thy heart, O man
[illegible] know the c

WEAKNESS.

VAIN and Inconstant as thou art, O child of imperfection! how canst thou but be weak? Is not inconstancy connected with frailty? Can there be vanity without infirmity? Avoid the danger of the one, and thou shalt escape the mischiefs of the other.

Wherein art thou most weak? In that wherein thou seemest most strong; in that wherein thou most gloriest; even in possessing the things which thou hast, and in using the good that is about thee.

Are not thy desires also frail? or knowest thou even what it is thou wouldst wish? When thou hast obtained what most thou soughtest after, behold it contenteth thee not.

Wherefore loseth the pleasure that is before thee its relish? and why appeareth that which is yet to come the sweeter? Because thou art wearied with the good of this; because thou knowest not the evil of that which is not with thee. Know, that to be content is to be happy.

Couldst thou choose for thyself; would thy Creator lay before thee all that thine heart could

ask for; would happiness then remain with thee? or would joy dwell always in thy gates?

Alas! thy weakness forbiddeth it; thy infirmity declareth against it. Variety is to thee in the place of pleasure: but that which permanently delighteth must be permanent.

When it is gone, thou repentest the loss of it; though, while it was with thee, thou despisedst it.

That which succeedeth it, hath no more pleasure for thee; and thou afterwards quarrellest with thyself for preferring it; behold the only circumstance in which thou errest not!

Is there any thing in which thy weakness appeareth more than in desiring things? It is in the possessing and in the using them.

Good things cease to be good in our enjoyment of them. What nature meant pure sweets, are sources of bitterness to us; from our delights arise pain; from our joys, sorrow.

Be moderate in the enjoyment, and it shall remain in thy possession; let thy joy be founded on reason, and to its end shall sorrow be a stranger.

The delights of love are ushered in by sighs, and they terminate in languishment and dejection. The object thou burnest for nauseates

with satiety; and no sooner hast thou possessed it, but thou art weary of its presence.

Join esteem to thy admiration, unite friendship with thy love; so shalt thou find, in the end, content so absolute, that it surpasseth raptures; tranquillity is of more worth than ecstasy.

God hath given thee no good without its admixture of evil; but he hath given thee also the means of throwing off the evil from it.

As joy is not without its allay of pain, so neither is sorrow without its portion of pleasure. Joy and grief, though unlike, are united: our own choice only can give them to us entire.

Melancholy itself often giveth delight, and the extremity of joy is mingled with tears.

The best things in the hands of a fool may be turned to his destruction; and out of the worst the wise will find the means of good.

So blended is weakness in thy nature, O man! that thou hast not strength either to be good or to be evil entirely: rejoice that thou canst not excel in evil, and let the good that is within thy reach content thee.

The virtues are allotted to various stations. Seek not after impossibilities, nor grieve that thou canst not possess them all.

Wouldst thou at once have the liberality of the

thy country, can at once thy ju
and thy duty save his life?

If thou behold thy brother in
slow death, is it not a mercy t
his life? and is it not also
murderer?

Truth is but one; thy dou
own raising. He who made
are, planted also in thee a kn
pre-eminence: act as thy soul
and the end shall be always

OF THE INSUFFICIENC
LEDGE.

the ruler of the people claimeth the praise of it; but findeth the subject, that he possesseth it.

Evil is not requisite to man; neither can vice be necessary to be tolerated: Yet how many evils are permitted by the connivance of the laws? How many crimes are committed by the decrees of the council?

But be wise, O ruler! and learn, O thou that art to command the nations! One crime authorised by thee, is worse than the escape of ten from punishment.

When thy people are numerous, when thy sons increase about thy table; sendest thou them not out to slay the innocent, and to fall before the sword of him whom they have not offended?

If the object of thy desire demandeth the lives of a thousand, sayeth thou not, I will have it? Surely thou forgettest, that he who created thee, created also these; and that their blood is as rich as thine.

Sayest thou that justice cannot be executed without wrong? Surely thine own words condemn thee.

Thou who flatterest with false hopes the criminal, that he may confess his guilt, art thou not unto him a criminal? or is thy guilt the less because he cannot punish it?

When thou commandest to the torture him who is but suspected of ill, darest thou to remember, that thou mayest rack the innocent?

Is thy purpose answered by the event? Is thy soul satisfied with his confession? Pain will enforce him to say what is not, as easily as what is; and anguish hath caused innocence to accuse herself.

That thou mayest not kill him without cause, thou dost worse than kill him; that thou mayest prove if he be guilty, thou destroyest him innocent.

O blindness to all truth? O insufficiency of the wisdom of the wise! Know, when thy Judge shall bid thee account for this, thou shalt wish ten thousand guilty had gone free, rather than one innocent then to stand forth against thee.

Insufficient as thou art to the maintenance of justice, how shalt thou arrive at the knowledge of truth? how shalt thou ascend to the footsteps of her throne?

As the owl is blinded by the radiance of the sun, so shall the brightness of her countenance dazzle thee in thy approaches.

If thou wouldst mount up into her throne, *first bow* thyself at her footstool: if thou wouldst

arrive at the knowledge of her, first inform thyself of thine own ignorance.

More worth is she than pearls, therefore seek her carefully: the emerald, and the sapphire, and the ruby, are as dirt beneath her feet; therefore pursue her manfully.

The way to her is labour; attention is the pilot that must conduct thee into her port: but weary not in the way; for when thou art arrived at her, the toil shall be to thee for pleasure.

Say not unto thyself, Behold, truth breedeth hatred, and I will avoid it; dissimulation raiseth friends, and I will follow it: Are not the enemies made by truth better than the friends obtained by flattery?

Naturally doth man desire the truth; yet when it is before him he will not apprehend it; and, if it force itself upon him, is he not offended at it?

The fault is not in truth, for that is amiable; but the weakness of man beareth not its splendor.

Wouldst thou see thine insufficiency more plainly, view thyself at thy devotions. To what end was religion instituted, but to teach thee thine infirmities, to remind thee of thy weakness, to show thee that from heaven alone thou art to hope for good?

Doth it not remind thee that thou art dust? Doth it not tell thee that thou art ashes? And, behold! repentance, is it not built on frailty?

When thou givest an oath; when thou swearest thou wilt not deceive; behold! it spreadeth shame upon thy face, and upon the face of him that receiveth it.

Learn to be just, and repentance may be forgotten; learn to be honest, and oaths are unnecessary.

The shorter follies are the better: say not therefore to thyself, I will not play the fool by halves.

He that beareth his own faults with patience, shall reprove another with boldness.

He that giveth a denial with reason, shall suffer a repulse with moderation.

If thou art suspected, answer with freedom: Whom should suspicion affright except the guilty?

The tender of heart is turned from his purpose by supplications; the proud is rendered more obstinate by entreaty: the sense of thy insufficiency commandeth thee to hear; but to be just, thou must hear without thy passions.

MISERY.

FEEBLE and insufficient as thou art, O man! in good; frail and inconstant as thou art in pleasure; yet there is a thing in which thou art strong and unshaken: its name is Misery.

It is the character of thy being, the prerogative of thy nature: in thy breast alone it resideth; without thee there is nothing of it: and, behold, what is its source, but thine own passions?

He who gave thee these, gave thee also reason to subdue them; exert it, and thou shalt trample them under thy feet.

Thine entrance into the world, is it not shameful? Thy destruction, is it not glorious? Lo! men adorn the instruments of death with gold and gems, and wear them above their garments.

He who begetteth a man hideth his face; but he who killeth a thousand is honoured.

Know thou, notwithstanding, that in this is error. Custom cannot alter the nature of truth; neither can the opinion of man destroy justice; the glory and the shame are misplaced.

There is but one way for a man to be produced: there are a thousand by which he may be destroyed.

Yet be who hath many
blessings; and he who hath taken a
of another, shall not enjoy his own.
While the savage curseth the birt
and blesseth the death of his father,
call himself a monster?
Enough of evil is allotted unto
maketh it more while he lamenteth
The greatest of all human ills
much of this thou art born to
it by thine own perverseness.
Grief is natural to thee, and
thee; pleasure is a stranger, a
but at times: use well thy rea
shall be cast behind thee: be
visits of joy shall remain long v
frame is ca

Sorrow is frequent; pleasure is rare; pain cometh of itself; delight must be purchased; grief is unmixed; but joy wanteth not its allay of bitterness.

As the soundest health is less perceived than the lightest malady; so the highest joy toucheth us less deep than the smallest sorrow.

We are in love with anguish; we often fly from pleasure: when we purchase it, costeth it not more than it is worth?

Reflection is the business of man; a sense of his state is his first duty: but who remembereth himself in joy? Is it not in mercy, then, that sorrow is allotted unto us?

Man foreseeth the evil that is to come: he remembereth it when it is past: he considereth not that the thought of affliction woundeth deeper than the affliction itself. Think not of thy pain but when it is upon thee, and thou shalt avoid what most would hurt thee.

He who weepeth before he needeth, weepeth more than he needeth: And why? but that he loveth weeping.

The stag weepeth not till the spear is lifted up against him; nor do the tears of the beaver fall, till the hound is ready to seize him: man anticipateth death by the apprehension of it;

premeditated.

OF JUDGME

THE greatest bounties giver
ment and will; happy is l
them not.

As the torrent that rolleth
destroyeth all that is borne
common opinion overwhelm
submitteth to it, without s
foundation?

See that what thou recei
the shadow of it: what th
is often but p

cause it differeth from thine own; may not even both be in an error?

When thou esteemest a man for his titles, and contemnest the stranger because he wanteth them, judgest thou not of the camel by his bridle?

Think not thou art revenged of thine enemy when thou slayest him: thou puttest him beyond thy reach; thou givest him quiet; and thou takest from thyself all means of hurting him.

Was thy mother incontinent, and grieveth it thee to be told of it? Is frailty in thy wife, and art thou pained at the reproach of it? He who despiseth thee for it condemneth himself. Art thou answerable for the vices of another?

Disregard not a jewel because thou possessest it; neither enhance thou the value of a thing because it is another's: possession to the wise addeth to the price of it.

Honour not thy wife the less because she is in thy power; and despise him that hath said, Wouldst thou love her less? marry her! What hath put her into thy power, but her confidence in thy virtue? Shouldst thou love her less for being more obliged to her?

If thou wert just in thy courtship of her, though thou neglectest her while thou hast her, yet shall her loss be bitter to thy soul.

He who thinketh another best only because he possesseth her; if he be not wiser than thee, at least he is more happy.

Weigh not the loss thy friend hath suffered by the tears he sheddeth for it; the greatest griefs are above these expressions of them.

Esteem not an action because it is done with noise and pomp; the noblest soul is that which doth great things, and is not moved in the doing of them.

Fame astonisheth the ear of him who heareth it; but tranquillity rejoiceth the heart that is possessed of it.

Attribute not the good actions of another to bad causes; thou canst not know his heart; but the word will know by this that thine is full of envy.

There is not in hypocrisy more vice than folly; to be honest is as easy as to seem so.

Be more ready to acknowledge a benefit than to revenge an injury; so shalt thou have more benefits than injuries done unto thee.

Be more ready to love than to hate; so shalt thou be loved by more than hate thee.

Be willing to commend, and be slow to censure; so shall praise be upon thy virtues, and the eye of enmity shall be blind to thy imperfections.

When thou dost good, do it because it is good, not because men esteem it: when thou avoidest evil, fly it because it is evil, not because men speak against it: be honest for love of honesty, and thou shalt be uniformly so; he that doth it without principle is wavering.

Wish rather to be reproved by the wise, than to be applauded by him who hath no understanding: when they tell thee of a fault, they suppose thou canst improve; the other, when he praiseth thee, thinketh thee like unto himself.

Accept not an office for which thou art not qualified, lest he who knoweth more of it despise thee.

Instruct not another in that wherein thyself art ignorant; when he seeth it he will upbraid thee.

Expect not a friendship with him who hath injured thee; he who suffereth the wrong may forgive it; but he who doth it never will be well with him.

Lay not too great obligations on him thou wishest thy friend; behold! the sense of them will drive him from thee; a little benefit alienateth friendship; a great one maketh an enemy.

Nevertheless, ingratitude is not in the nature of man, neither is his anger irreconcileable: he

rejoice not at the good of a st
rejoice thou in the evil that
enemy: Wishest thou that others
by thee?

Wouldst thou enjoy the good-w
let thine own benevolence be
thou obtainest it not by this, nc
could give it thee: and know, thc
it not, thou hast the greater pleas
merited it.

PRESUMPTION.

PRIDE and meanness seem incon
man reconcileth contrarieties; he is
most miserable

Our Creator himself escapeth not our presumption: How then shall we be safe from one another?

What is the origin of superstition? and whence ariseth false worship? From our presuming to reason about what is above our reach; to comprehend what is incomprehensible.

Limited and weak as our understandings are, we employ not even their little forces as we ought; we soar not high enough in our approaches to God's greatness; we give not wing enough to our ideas, when we enter into the adoration of divinity.

Man, who fears to breathe a whisper against his earthly sovereign, trembles not to arraign the dispensations of his God: he forgetteth his majesty, and rejudgeth his judgments.

He who dareth not repeat the name of his prince without honour, yet blusheth not to call that of his Creator to be witness to a lie.

He who would hear the sentence of the magistrate with silence, yet dareth to plead with the Eternal: he attempteth to soothe him with entreaties; to flatter him with promises; to agree with him upon conditions; nay, to brave and murmur at him if his request is not granted.

Why art thou unpunished, O man, in thy

Be not like ...
thunder, nor dare thou to deny
prayers because he chastiseth the
is on thine own head in this: thy
no one but thyself.

Why boasteth man that he is
his Maker, yet neglecteth to pa
adorations for it? How suiteth
a belief so haughty? Man, wh
mote in the wide expanse, beli
earth and heaven created for
the whole frame of nature ha
well-being.

As the fool, while the ima
bosom of the water, thinketh
and the wide horizon are c
... man, while n

thou art not the cause why the world holdeth its course: for thee are not made the vicissitudes of summer and winter.

No change would follow, if thy whole race existed not; thou art but one among millions that are blessed in it.

Exalt not thyself to the heavens; for, lo! the angels are above thee; nor disdain thy fellow-inhabitants of the earth, for that they are beneath thee. Are they not the work of the same hand?

Thou who art happy by the mercy of thy Creator, how darest thou in wantonness put others of his creatures to torture? Beware that it return not upon thee.

Serve they not all the same universal Master with thee? Hath he not appointed unto each its laws? Hath he not care for their preservation? And darest thou to infringe it?

Set not thy judgment above that of all the earth; neither condemn, as falsehood, what agreeth not with thine own apprehension. Who gave thee the power of determining for others? Or who took from the world the right of choice?

How many things have been rejected which are now received as truths? How many now

here than wisdom.

Truth and falsehood, have they appearance in what we understa then, but our presumption, can tween them?

We easily believe what is abov hension; or we are proud to pret may appear we understand it. I and arrogance?

Who is he that affirms most boldl that holds his opinion most obstina who hath most ignorance; for he pride.

Every man when he layeth hold desireth to remain in it; but most hath most presumption; he conte

Of the Affections of Man, which are hurtful to himself and others.

COVETOUSNESS.

RICHES are not worthy a strong attention; therefore an earnest care of obtaining them is unjustifiable.

The desire of what man calleth good, the joy he taketh in possessing it, is grounded only in opinion: take not up that from the vulgar; examine the worth of things thyself, and thou shalt not be covetous.

An immoderate desire of riches is a poison lodged in the soul; it contaminates and destroys every thing that is good in it; it is no sooner rooted there, than all virtue, all honesty, all natural affections fly before the face of it.

The covetous would sell his children for gold; his parents might die ere he would open his coffer; nay, he considereth not himself in respect

of it; in the search of happiness he maketh himself unhappy.

As the man who selleth his house to purchase ornaments for the embellishment of it; even so is he that giveth up peace in the search of riches, in hope he may be happy in enjoying them.

Where covetousness reigneth, know that the soul is poor. Whoso accounteth not riches the principal good of man, will not throw away all other goods in the pursuit of them.

Whoso feareth not poverty as the greatest evil of his nature, will not purchase to himself all other evils in the avoiding of it.

Thou fool, Is not virtue of more worth than riches? Is not guilt more base than poverty? Enough for his necessities is in the power of every man; be content with it, and thy happiness shall smile at the sorrows of him who heapeth up more.

Nature hath hid gold beneath the earth, as unworthy to be seen; silver hath she placed where thou tramplest it under thy feet: meaneth she not by this to inform thee, that gold is not worthy thy regard, that silver is beneath thy notice?

Covetousness burieth under the ground millions of wretches; these dig for their hard masters what returneth the injury, what maketh them more miserable than their slaves.

The earth is barren of good things, where she hoardeth up treasure; where gold is in her bowels, there no herb groweth.

As the horse findeth not there his grass, nor the mule his provender; as the fields of corn laugh not on the sides of the hills; as the olive holdeth not forth there her fruits, nor the vine her clusters; even so no good dwelleth in the breast of him whose heart broodeth over his treasure.

Riches are servants to the wise; but they are tyrants over the soul of the fool.

The covetous serveth his gold; it serveth not him: he possesseth his wealth as the sick doth a fever; it burneth and tortureth him, and will not quit him unto death.

Hath not gold destroyed the virtue of millions? Did it ever add to the goodness of any? Is it not most abundant with the worst of men? Wherefore then shouldst thou desire to be distinguished by possessing it?

Have not the wisest men been those who have had the least of it? And is not wisdom happiness?

Have not the worst of thy species possessed the greatest portions of it? And hath not their end been miserable?

Be industrious to procure gold, a
rous in the disposal of it: man
happy as when he giveth happiness

PROFUSION.

If there be a vice greater than th
of riches, it is the employing th
purposes.

He that prodigally lavisheth t
hath to spare, robbeth the poor
giveth him a right unto.

He who squandereth away hi
fuseth the means to do good: he

REVENGE

Poverty requireth but one virtue, patience to support it: the rich, if he hath not charity, temperance, prudence, and many more, is guilty.

The poor hath only the good of his own state committed unto him; the rich is entrusted with the welfare of thousands.

He that giveth away his treasure wisely, giveth away his plagues: he that retaineth their increase, heapeth up sorrows.

Refuse not unto the stranger that which he wanteth; deny not unto thy brother that which thou wantest thyself.

Know, there is more delight in being without what thou hast given, than in possessing millions which thou knowest not the use of.

REVENGE.

The root of revenge is in the weakness of the soul: the most abject and timorous are the most addicted to it.

Who torture those they hate, but cowards? Who murder those they rob, but women?

The feeling an injury must be previous to the

Wouldst thou enter the lists ferior?

Disdain the man who atte thee: contemn him who wou quiet.

In this thou not only pres peace, but thou inflictest all revenge, without stooping to him.

As the tempest and the thur sun nor the stars, but spend th and trees below; so injuries a soul of the great, but waste then those who offer them.

Poorness of spirit will actuat ness of soul despiseth the offe

fected with it; while he against whom it is intended remaineth easy.

It is unjust in the anguish it inflicts; therefore nature intended it not for thee: needeth he who is injured more pain? Or ought he to add force to the affliction which another hath cast upon him?

The man who meditateth revenge is not content with the mischief he hath received: he addeth to his anguish the punishment due unto another; while he whom he seeketh to hurt goeth his way laughing; he maketh himself merry at this addition to his misery.

Revenge is painful in the intent, and it is dangerous in the execution: seldom doth the ax fall where he who lifeth it up intended; and lo! he remembereth not that it may recoil against him.

Whilst the revengeful seeketh his enemy's hurt, he oftentimes procureth his own destruction; while he aimeth at one of the eyes of his adversary, lo! he putteth out both his own.

If he attain not his end, he lamenteth it; if he succeed, he repenteth of it: the fear of justice taketh away the peace of his own soul; the care to hide him from it destroyeth that of his friend.

conquer him, and spare him: in
not thy superiority; nor feele
power of thy wrath.

In revenge there should be
avenger; and he who hath inj
feel his displeasure: he should
it, and should repent him of the

This is the revenge inspired
that which maketh thee greatest,

Murder for an injury ari
cowardice; he who inflicteth it
enemy may live and avenge hi

Death endeth the quarrel;
not the reputation: killing is an
not of courage; it is safe, but i
able.

fessest that thou feelest the wrong; when thou complainest, thou acknowledgest thyself hurt by it: Meanest thou to add this triumph to the pride of thine enemy?

That cannot be an injury which is not felt; how then can he who despiseth it avenge it?

If thou think it dishonourable to bear an offence, more is in thy power; thou mayest conquer it.

Good offices will make a man ashamed to be thine enemy: greatness of soul will terrify him from the thought of hurting thee.

The greater the wrong, the more glory is in pardoning it; and by how much more justifiable would be revenge, by so much the more honour is in clemency.

Hast thou a right to be a judge in thine own cause? to be a party in the act, and yet to pronounce sentence on it? Before thou condemnest, let another say it is just.

The revengeful is feared, and therefore he is hated; but he that is endowed with clemency is adored: the praise of his actions remaineth for ever; and the love of the world attendeth him.

CRUELTY, HATRED, AND ENVY.

REVENGE is detestable: What then is Cruelty? Lo! it possesseth the mischiefs of the other, but it wanteth even the pretence of its provocations.

Men disown it as not of their nature; they are ashamed of it, as a stranger to their hearts: Do they not call it inhumanity?

Whence then is her origin? Unto what that is human oweth she her existence? Her father is Fear; and, behold, Dismay! Is it not her mother?

The hero lifteth his sword against the enemy that resisteth; but no sooner doth he submit, than he is satisfied.

It is not in honour to trample on the object that feareth; it is not in virtue to insult what is beneath it: subdue the insolent, and spare the humble, and thou art at the height of victory.

He who wanteth virtue to arrive at this end; he who hath not courage to ascend thus unto it; lo! he supplieth the place of conquest by *murder, of* sovereignty by slaughter.

He who feareth all, striketh at all: Why are tyrants cruel, but because they live in terror?

The cur will tear the carcase, though he dare not look it in the face while living; the hound that hunteth it to death, mangleth it not afterwards.

Civil wars are the most bloody, because those who fight them are cowards. Conspirators are murderers, because in death there is silence; is it not fear that telleth them they may be betrayed?

That thou mayest not be cruel, set thyself too high for hatred: that thou mayest not be inhuman, place thyself above the reach of envy.

Every man may be viewed in two lights; in one he will be troublesome, in the other less offensive; chuse to see him in that in which he least hurteth thee; then shalt thou not do hurt unto him.

What is there that a man may not turn unto his good? In that which offendeth us most, there is more ground for complaint than hatred. Man would be reconciled with him of whom he complaineth: What murdereth he, but what he hateth?

If thou art prevented of a benefit, fly not into a rage; the loss of thy reason is the want of a greater.

Because thou art robbed of thy cloak, wouldst thou strip thyself of thy coat also?

When thou enviest the man who possesseth honours; when his titles and his greatness raise thy indignation; seek to know whence they came unto him; inquire by what means he was possessed of them, and thine enmity will be turned into pity.

If the same fortune were offered unto thee at the same price, be assured, if thou wert wise, thou wouldst refuse it.

What is the pay for titles but flattery? How doth man purchase power, but by being a slave to him who giveth it?

Wouldst thou lose thine own liberty to be able to take away that of another? Or canst thou envy him who doth so?

Man purchaseth nothing of his superiors but for a price; and that price, is it not more than the value? Wouldst thou pervert the customs of the world? Wouldst thou have the purchase and the price also?

As thou canst not envy what thou wouldst not accept, disdain this cause of hatred; and drive from thy soul this occasion of the parent of cruelty.

If thou possessest honour, canst thou envy that

which is obtained at the expence of it? If thou knowest the value of virtue, pitiest thou not those who have bartered it so meanly?

When thou hast taught thyself to bear the seeming good of men without repining, thou wilt hear of their real happiness with pleasure.

If thou seest good things fall to one who deserveth them, thou wilt rejoice in it; for virtue is happy in the prosperity of the virtuous.

He who rejoiceth in the happiness of another, increaseth by it his own.

HEAVINESS OF HEART.

The soul of the cheerful forceth a smile upon the face of affliction; but the despondence of the sad deadeneth even the brightness of joy.

What is the source of sadness, but a feebleness of the soul? What giveth it power, but the want of spirit? Rouse thyself to the combat, and she quitteth the field before thou strikest.

She is an enemy to thy race, therefore drive her from thy heart; she poisoneth the sweets of

about times, she robbeth thee
to the things of consequence:
prophesieth what she seemeth
thee.

She spreadeth drowsiness as
virtues: she hideth them from
honour thee on beholding them
and keepeth them down, whil
most necessary for thee to exert

Lo! she oppresseth thee wit
tieth down thine hands, when th
the load off thee.

If thou wouldst avoid what
wouldst disdain what is cow
wouldst drive from thy heart
suffer not sadness to lay hold upo

afflictions? Why should his heart give up joy, when the causes of it are not removed from him? Is not this being miserable for the sake of misery?

As the mourner who looketh sad, because he is hired to do so; who weepeth, because his tears are paid for; such is the man who suffereth his heart to be sad, not because he suffereth ought, but because he is gloomy.

It is not the occasion that produceth the sorrow; for behold the same thing shall be to another rejoicing.

Ask men if their sadness maketh things the better, and themselves will confess to thee that it is folly; nay, they will praise him who beareth his ills with patience, who maketh head against misfortune with courage: applause should be followed by imitation.

Sadness is against nature, for it troubleth her motions: lo, it rendereth distasteful whatsoever she hath made amiable.

As the oak falleth before the tempest, and raiseth not its head again; so boweth the heart of man to the force of sadness, and so returneth it unto its strength no more.

As the snow melteth upon the mountains from the rain that trickleth down their sides, even so

seemed at first only to obscu
is thy happiness, O man, s
heaviness of heart, though at fi
to cover it with its shadow.

Behold sadness in the pub
thine eye upon her in the p
Doth any look upon her? Avoid
one? And doth not every on
presence?

See how she droopeth her
flower whose root is cut asund
fixeth her eyes upon the earth
serve her to no purpose but for

Is there in her mouth discou
her heart the love of society?
soul reason? Ask her the cause,

this? Hast thou piety, and perceivest thou not thine error?

God created thee in mercy; had he not intended thee to be happy, his beneficence would not have called thee into existence! How darest thou then to fly in the face of his Majesty?

While thou art most happy with innocence, thou dost him most honour; And what is thy discontent, but murmuring against him?

Created he not all things liable to changes? And darest thou to weep at their changing?

If we know the law of Nature, wherefore do we complain of it? If we are ignorant of it, what should we accuse but our blindness to what every moment giveth us proof of?

Know, that it is not thou that art to give laws to the world; thy part is to submit to them as thou findest them: if they distress thee, thy lamenting it but addeth to thy torment.

Be not deceived with fair pretences, nor suppose that sorrow healeth misfortune: it is a poison under the colour of a remedy: while it pretendeth to draw the arrow from thy breast, lo! it plungeth it into thine heart.

While sadness separateth thee from thy friends, doth it not say, Thou art unfit for conversation?

e it driveth thee into corners, doth
aim that it is ashamed of itself?
is not in thy nature to meet the arrow
ne unhurt; nor doth reason require
it is thy duty to bear misfortune
; but thou must first also feel it like on
ars may drop from thine eyes, though
n not from thine heart: be thou carefu
there is cause, and that they flow n
llantly.
e greatness of the evil is not to be rec
the number of tears shed for it
est griefs are above these testimoni
reatest joys are beyond utterance.
hat is there that weakeneth the sou
What depresseth it like sadness?

Of the Advantages Man may acquire over his Fellow-Creatures.

NOBILITY AND HONOUR.

NOBILITY resideth not but in the soul; nor is there true honour except in virtue.

The favour of princes may be bought by vices; rank and titles may be purchased for money; but these are not true honour.

Crimes cannot exalt the man who commits them to real glory; neither can gold make men noble.

When titles are the reward of virtue; when he is set on high who hath served his country; he who bestoweth the honour hath glory, like as he who receiveth them; and the world is benefited by it.

Wouldst thou wish to be raised for men know not what? or wouldst thou that they should say, Why is this?

him degenerate ?

Hereditary honour is accounte
but reason speaketh in the cause
acquired it.

He who, meritless himself,
actions of his ancestors for his
the thief who claimeth protect
the Pagod.

What good is it to the blind,
could see ? What benefit is it t
his grandfather was eloquent ? I
it to the mean, that their pr
noble ?

A mind disposed to virtue,
possessor of it ; and without ti
him above the vulgar.

nor believe thou that the hazard of life alone can pay the price of it: it is not to the action that is due, but to the manner of performing it.

All are not called to the guiding the helm of state; neither are their armies to be commanded by every one: do well in that which is committed to thy charge, and praise shall remain upon thee.

Say not that difficulties are necessary to be conquered, or that labour and danger must be in the way of renown. The woman who is chaste, is she not praised? The man who is honest, deserveth he not to be honoured?

The thirst of fame is violent; the desire of honour is powerful; and he who gave them to us, gave them for great purposes.

When desperate actions are necessary to the public, when our lives are to be exposed for the good of our country, what can add force to virtue but ambition?

Is it not the receiving honour that delighteth the noble mind; its pride is the deserving it.

Is it not better men should say, Why hath not this man a statue? than that they should ask, why he hath one.

The ambitious will always be first in the

crowd: he presseth forward, he looketh not behind him; more anguish is it to his soul to see one before him, than joy to leave thousands at a distance.

The root of ambition is in every man, but it riseth not in all; fear keepeth it down in some; in many it is suppressed by modesty.

It is the inner-garment of the soul; the first thing put on by it with the flesh, and the last it layeth down at its separation from it.

It is an honour to thy nature when worthily employed; when thou directest it to wrong purposes, it shameth and destroyeth thee.

In the breast of the traitor Ambition is covered: Hypocrisy hideth its face under her mantle, and cool Dissimulation furnisheth it with smooth words; but in the end men shall see what it is.

The serpent loseth not his sting though benumbed with the frost; the tooth of the viper is not broken, though the cold closeth his mouth: take pity on his state, and he will show thee his spirit: warm him in thy bosom, and he will requite thee with death.

He that is truly virtuous, loveth Virtue for herself; he disdaineth the applause which Ambition aimeth after.

How pitiable were the state of Virtue, if she could not be happy but from another's praise! She is too noble to seek recompence, and no more will, than can be rewarded.

The higher the sun ariseth, the less shadow doth it make: even so the greater is the virtue, the less doth it covet praise; yet cannot it avoid its reward in honours.

Glory, like a shadow, flieth him who pursueth it; but it followeth at the heels of him who would fly from it; if thou courtest it without merit, thou shalt never attain unto it; if thou deservest it, though thou hidest thyself, it will never forsake thee.

Pursue that which is honourable, do that which is right, and the applause of thine own conscience will be more joy to thee, than the shouts of millions who know not that thou deservest them.

SCIENCE AND LEARNING.

The noblest employment of the mind of man is the study of the work of his Creator.

To him whom the science of nature delighteth, every object bringeth a proof of his God; every thing that proveth it giveth cause of adoration.

His mind is lifted up to heaven every moment; his life is one continued act of devotion.

Casteth he his eye toward the clouds, findeth he not the heavens full of his wonders? Looketh he down to the earth, doth not the worm proclaim to him, Less than Omnipotence could not have formed me?

While the planets perform their courses; while the sun remaineth in his place; while the comet wandereth through the liquid air, and returneth to its destined road again; who but thy God, O man! could have formed them? What but Infinite Wisdom could have appointed them their laws?

Behold, how awful their splendour! yet do they not diminish: lo, how rapid their motions! yet one runneth not in the way of another.

Look down upon the earth, and see her produce: examine her bowels, and behold what they contain: Hath not wisdom and power ordained the whole?

Who biddeth the grass to spring up? who watereth it at its due seasons? Behold the ox croppeth it! the horse and the sheep, feed they not upon it? Who is he that provideth it for them?

Who giveth increase to the corn which thou

sowest? who returneth it to thee a thousand fold?

Who ripeneth for thee the olive in its time, and the grape, though thou knowest not the cause of it?

Can the meanest fly create itself? or wert thou aught less than God, couldst thou have fashioned it?

The beasts feel that they exist, but they wonder not at it; they rejoice in their life, but they know not that it shall end; each performeth its course in succession; nor is there a loss of one species in a thousand generations.

Thou who seest the whole as admirable as its parts, canst thou better employ thine eye than in tracing out thy Creator's greatness in them? thy mind, than in examining their wonders?

Power and mercy are displayed in their formation; justice and goodness shine forth in the provision that is made for them: all are happy in their several ways, nor envieth one the other.

What is the study of words compared with this? In what science is knowledge, but in the study of nature?

When thou hast adored the fabric, inquire into its use; for know, the earth produceth nothing

but many be of good to thee: are not food and raiment, and the remedies for thy diseases, all derived from this source alone?

Who is wise then, but he that knoweth it? Who hath understanding, but he that contemplateth it? For the rest, whatever science hath most utility, whatever knowledge hath the least vanity, prefer these unto others; and profit of them for the sake of thy neighbour.

To live and to die; to command and to obey; to do and to suffer: are not these all that thou hast further to care about? Morality shall teach thee these; the Economy of Life shall lay them before thee.

Behold they are written in thine heart, and thou needest only to be reminded of them: they are easy of conception; be attentive, and thou shalt retain them.

All other sciences are vain; all other knowledge is boast: lo, it is not necessary or beneficial to man; nor doth it make him more good, or more honest.

Piety to thy God, and benevolence to thy fellow-creatures, are they not thy great duties? What shall teach thee the one like the study of his works? What shall inform thee of the other, *like* understanding thy dependencies?

Of Natural Accidents.

PROSPERITY AND ADVERSITY.

LET not prosperity elate thine heart above measure; neither depress thy soul unto the grave, because Fortune beareth hard against thee.

Her smiles are not stable, therefore build not thy confidence upon them: her frowns endure not for ever, therefore let hope teach thee patience.

To bear adversity well is difficult; but to be temperate in prosperity is the height of wisdom.

Good and ill are the tests by which thou art to know thy constancy; nor is there aught else that can tell thee the powers of thine own soul: be therefore upon the watch when they are upon thee.

Behold Prosperity, how sweetly she flattereth thee! how insensibly she robbeth thee of thy strength and thy vigour!

Though thou hast been constant in ill-fortune, though thou hast been invincible in distress; yet by her thou art conquered, not knowing that

thy strength returneth not again, and yet that thou again mayest need it,

Affliction moveth our enemies to pity; success and happiness cause even our friends to envy.

In adversity is the seed of well-doing: it is the nurse of heroism and boldness. Who that hath enough, will endanger himself to have more? Who that is at ease, will set his life on the hazard?

True virtue will act under all circumstances; but men see most of its effects when accidents concur with it.

In adversity man seeth himself abandoned by others; he findeth that all his hopes are centered within himself: he rouseth his soul, he encountereth his difficulties, and they yield before him.

In prosperity he fancieth himself safe; he thinketh he is beloved by all that smile about his table; he groweth careless and remiss; he seeth not the danger that is before him; he trusteth to others, and in the end they deceive him.

Every man can advise his own soul in distress, but prosperity blindeth the truth.

Better is the sorrow that leadeth to contentment, than the joy that rendereth man unable to *endure* distress, and after plungeth him into it.

Our passions dictate to us in all our extremes; moderation is the effect of wisdom.

Be upright in thy whole life; be content in all its changes; so shalt thou make thy profit out of all occurrences; so shall every thing that happeneth unto thee be the source of praise.

The wise man maketh every thing the means of advantage; and with the same countenance beholdeth he all the faces of fortune; he governeth the good; he conquereth the evil; he is unmoved in all.

Presume not in prosperity, neither despair in adversity: court not dangers, nor meanly fly from before them: dare to despise whatever will not remain with thee.

Let not Adversity tear off the wings of Hope; neither let Prosperity obscure the light of Prudence.

He who despaireth of the end, shall never attain unto it; and he who seeth not the pit, shall perish therein.

He who calleth Prosperity his good; who hath said unto her, With thee will I establish my happiness; lo! he anchoreth his vessel in a bed of sand, which the return of the tide washeth away.

As the water that passeth from the mountains kisseth, in its way to the ocean, every field that

bordereth the rivers; as it tarrieth not in any place; even so Fortune visiteth the sons of men: her motion is incessant, she will not stay; she is unstable as the winds: How then wilt thou hold her? When she kisseth thee, thou art blessed; but behold, as thou turnest to thank her, she is gone unto another.

PAIN AND SICKNESS.

The sickness of the body affecteth even the soul; the one cannot be in health without the other.

Pain is of all ills that which is most felt; and it is that which from nature hath the fewest remedies.

When thy constancy faileth thee, call in thy reason: when thy patience quitteth thee, call in thy hope.

To suffer, is a necessity entailed upon thy nature; wouldst thou that miracles should protect thee from it? or shalt thou repine because it happeneth unto thee, when, lo! it happeneth unto all?

It is injustice to expect exemption from that thou wert born unto: submit with modesty to the laws of thy condition.

Wouldst thou say to the seasons, Pass not on, lest I grow old? Is it not better to suffer well that which thou canst not avoid?

Pain that endureth long is moderate; blush, therefore, to complain of it: that which is violent is short; behold, thou seest the end of it.

The body was created to be subservient to the soul; while thou afflictest the soul for its pains, behold thou settest that above it.

As the wise afflicteth not himself, because a thorn teareth his garment; so the patient grieveth not his soul, because that which covereth it is injured.

DEATH.

As the production of the metal proveth the work of the alchymist, so is death the test of our lives, the assay which sheweth the standard of our actions.

Wouldst thou judge of life, examine the period of it; the end crowneth the attempt: and where dissimulation is no more, there truth appeareth.

He hath not spent his life ill who knoweth to die well; neither can he have lost all his time, who employeth the last portion of it to his honour.

He was not born in vain who dieth as he ought; neither hath he lived unprofitably who dieth happily.

no pleasure in any thing; and
him a jewel, which he expec
he shall lose.

Wouldst thou learn to die
die before thee. Happy is
business of his life before his
the hour of it cometh, hath
to die; who wisheth not for
hath no use for time.

Avoid not death, for it i
not, for thou understandest
that thou certainly knowest
end to thy sorrows.

Think not the longest l
which is best employed
honour; himself shall rejo